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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JULY 12, 1845. DAVID REED, PROPRIETOR.

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For the Register.

## QUOTATIONS IN THE NEW TESTAMENT FROM THE OLD.

On what principle are these quotations made? We respond briefly, *on the simple principle of adaptation;* on the same principle as all other quotations.

This answer, however, requires explanation. It must be manifest to every one acquainted with the rabinical writings of the Jews, that they entertained the most extravagant notions in regard to the inspiration and prophetical character of their sacred Scriptures; believing that every sentence, word and letter was prospective of future events; that every occurrence and case in which the truth of them was fulfilled, had been *contemplated and intended;* that every word had not only *a meaning*, but a *manifold* one; that *thousands* and *myriads* of imports hung on every syllable. This opinion prevailed in the days of Christ and the Apostles. The latter entertained it and have left many traces of it in the New Testament. We have time and space to make an exhibition of only *a few* of *the many* examples which it affords!

Take as a first instance the passage in Matt. xi. 15. 'Out of Egypt have I called my son.' It is taken from Hosea xv. 1, and was originally predicated of the nation of Israel which God brought from Egypt into Palestine. There is no good reason to believe that the prophet contemplated more than one event, and that *a past* one, not a future. Nor is there any less good reason to believe that the evangelist understood the text as equally *prophetical* as historical.

From the sixth verse in the same chapter we may take another example. 'And thou Bethlehem in the land of Judea art not the least among the princes of Judea, for out of thee shall come forth a Governor that shall rule my people Israel.' The passage is taken from Micah v. 2. In the whole of this chapter, however, as must be obvious to him who candidly reads it, the prophet is contemplating the condition of Israel as captive 'in the land of Assyria; in the land of Nimrod.' He had no prospect of the bondage which was inflicted by the Romans. The prophet contemplated a deliverer who should break the Assyrian yoke, and *having* the assistance of 'seven shepherds and eight principle men,' 'should lay waste the land of Assyria and of Nimrod with the sword in the entrances thereof.' The Jewish interpreters, however, gave the passage another application, and made it significant of one who should break the Roman yoke; of one who should obtain the empire of the world. And the disciples of Jesus entertained the same view.

There is still another quotation in the same chapter, 'he shall be called a Nazarene.' There was, doubtless, some text which the evangelist had in his mind and to which he attached this import and regarded it as prophetical of the Messiah. But it is not easy to fix on one that is satisfactory. Probably the writer has converted *Nazarite* into Nazarene. We must refer the whole case to *Jewish usage.*

In Matthew ii. 18, we have the following poetical and pathetic effusion; 'In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel, weeping for her children, refused to be comforted because they are not,' declared to be a fulfilment of the passage in Jer. xxxi. 15. The evangelist applies it to the affliction in Bethlehem at the massacre of the young children by Herod. In the prophet, however, it is descriptive of the distress which had been endured by the depopulation of the towns and cities by the Babylonian war. He first describes the calamity and then promises a restoration. 'Thus saith the Lord, refrain thy voice from weeping and thine eyes from tears, for thy children shall come again from the land of the enemy.' 'The adaptation is very happy, but there is, manifestly, no real prophecy of the murder 'of the innocents.'

We take our next instance from Matt. iv. 13-16. 'And leaving Nazareth he came and dwelt at Capernaum on the sea coast in the borders of Zabulon and Nephthalim, that it might be fulfilled which was spoken by Isaiah the prophet, saying, the people of the land of Zebulon and Nephthalim saw great light,' etc. The evangelist applies this passage—which he has disjointed and carved out from its grammatical connection—to the fact of the residence of Jesus in Capernaum. It is quoted from the ix. chapter of Isaiah, where it is descriptive of the deliverance which Israel should obtain from the bondage of Assyrian oppression. 'They joy before thee according to the joy in harvest and as men rejoice when they divide the spoil; for thou hast broken the rod of the oppressor as in the days of Midian.'

In chapter xxvii. 9, occurs the passage, taken in part from Jer. xxxii. 9, and in part from Zech. xi. 12. 'Then was fulfilled that which was spoken by Jeremy the prophet saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field as the Lord appointed me.' The quotation is not contained entire in either of the two prophets, nor can all of it be gathered from both taken together. In Jeremiah the language is purely historical and relates to the purchase of a field by the prophet of his nephew, Hanameel, for *seventeen* pieces of silver. In Zechariah the language is obscure; 'and I said to them, if ye think good, give me my price—so they weighed for my price thirty pieces of silver. And the Lord said to me, cast it unto the potter; and I cast them to the potter in the house of the Lord.' No mention is here made of *a field.* That is taken from Jeremiah. But the price paid for it was only *seventeen* pieces of silver. This quotation is a good example of the Jewish usage of understanding and applying texts of sacred Scripture. What was written purely as *history* is understood as *prophecy.* A single word in a passage is made to change the meaning of the whole of it and give a new application.

A similar case—though much more simple and less forced—occurs in John xix. 36. 'A bone of him shall not be broken.' It is quoted from Exodus xii. 46, where it is predicated of the paschal lamb. The evangelist applies it to the case of Jesus. It is often said that the paschal lamb was a type of Jesus Christ. We admit that it may be so regarded on the principle of comparison and resemblance, but not on that of type and prophecy. No intimation of such a fact can be found in the whole volume of the Old Testament.

In this chapter, John xix., at the xxiv. verse is another quotation from Psalm xxii. 19. 'They parted my garments among them and for my vesture did they cast lots.' And again at the xxxviii. verse, 'they shall look on him whom they have pierced;' taken from Zechariah xii. 10. It will be apparent, on consultation, that both these examples stand solely on the principle of *adaptation.*

We proceed to the notice of two more important cases. The first of these is in Acts ii. 25, 26, 28, and concludes with this declaration; 'thou wilt not leave my soul in hell neither wilt thou suffer thine holy One to see corruption.' The Apostle Peter applies the passage as prophetic of the resurrection of our Lord Jesus Christ. And it very happily adapts itself to this great event. It is, however, manifest that the whole of xvi. Psalm has but one subject. All the predicates are made of the author. He speaks in his own proper first person. He professes his trust in God; prays for preservation; declares his preference of the godly for his companions; expresses his abhorrence of idolatry; avouches Jehovah for his God and portion; blesses God for the abundance of good things; anticipates the future with the strongest hope and confidence; believes that death will not be destructive to him. 'My flesh shall rest in hope; thou wilt not leave my soul in 'hades.' 'Thou wilt show me the path of life.' The precise import of these expressions may be doubtful. But the leading idea is obvious. And it is equally obvious that the composer of the Psalm predicates all these things of *himself.* It was himself to whom 'the lines had fallen in pleasant places and who had a goodly heritage.' And it was of the same subject that life beyond the grave is predicated. If one portion of this Psalm be *designedly* prophetical, so, likewise, must be the whole. But the language is not that of prophecy. The author does not profess it; and, manifestly, he does not think of it. Nor does any man—the concocters of riddles and paradoxes excepted—ever intend more than one thing in the same expression. His words always have one meaning, and only one, at a time.

The other case occurs in Acts xv. 16, 17. It is from the speech of the Apostle James on the circumcision-question. 'And to this agree the words of the prophets, as it is written. 'After this I will return and will build again the tabernacle of David which is fallen down; and I will set it up, that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord who doth all these things.' It is taken from Amos ix. 11, 12. Considerable freedom is taken with the latter part of the passage. In the prophet it stands thus; 'that they may possess the remnant of Edom and of all the heathen which are called by my name, saith the Lord that doeth this.' The Apostle employs the quotation in proof of the Divine purpose to call in the Gentiles to participate with the Jews in the blessings of the Abrahamic covenant. That the prophet had no such prospect before him must be evident to those who examine the text and its connection. He foretells the enlargement of the house of David; the redintegration of that eminent monarch's kingdom; that it should, as formerly, extend over the Edomites and many other nations; that times of dominion and prosperity should return; 'the ploughman should overtake the reaper, and the treader of grapes him that soweth seed; the mountains should drop sweet wine and all the hills should melt' with honey.

We close this paper with a brief notice of but one, out of the hundred and one, of the quotations made by the Apostle Paul. It is the text, Heb. i. 6. 'And let all the angels of God worship him,' quoted from Psalms xcvii. 8. 'Worship him all ye gods.' The Apostle changes gods into angels and in the place of Jehovah substitutes the Son of God. All this is proper on the principle of adaptation. But it cannot be justified on any other ground. The Apostle, obviously, proceeded on the principle of Jewish usage. He applied Scripture as his Hebrew brethren applied it. Nor may we attach the thing to him as a fault. All that is materially important in the cases is, that we know how to understand him.

S. F.

For the Register.

## RELIGION IN FRANCE.

*Nimes, France, Sept.* 12, 1844.

MY DEAR FRIEND; I have alluded to the disadvantages resulting to the Protestant church in France from its connection with the State, and its inefficient organization. But notwithstanding these, you perceive that it has the elements of life and progress. In the main it is marked with a liberal, and a tolerant spirit. Pastors of widely different opinions preach from the same desk; and cordially unite their labors in the same field of usefulness. The contemporary religious literature of Protestant France is meagre, as must needs be with a community who have comparatively just emerged from a long age of persecution, to enjoy the restoration of their civil and social rights. The views of Christianity presented in the most popular writings of the present day, commend themselves as rational, at once, and spiritual, and free from offensive extremes. They enforce mutual charity, and deprecate alike the materialism that would defraud religion of its powerfull hold upon the imagination and the sentiments, and the fanaticism or superstition that would render it odious to thinking minds. Still the established forms of the church recognize distinctly the doctrines of the Trinity and of original sin. The dispesition to attach a particular and disproportionate value to the forms of religion is often apparent. An active spirit of investigation is not widely diffused especially among the laity. It is to be remembered, however, that it is the dawn only which is breaking upon this oppressed people, to be followed, shall we not hope by a meridian worthy of their ingenious and warm hearted race. They cannot forget the splendor of the first ages of the Reformation in France, and the bright lights which persecution expatriated to illuminate other lands. Amidst the darkness and discouragement of the present, there is a steadfast spirit of hope, which sees in the prospect the ultimate regeneration of their country. The Protestant church of France has now 18 Journals, 10 of which are published in Paris and 8 in the Departments. The principal are the Lieu, the Semeur, and the Archives du Christianesme. The first named takes the highest ground, and has been under the able management of M. Coquerel.

The condition of the Catholic church in France does not afford, that I can perceive, any indication of decline—certainly in this quarter. The great mass of the people are warmly attached to it, and its priests, whose manners are easy and agreeable, are held in manifest esteem. The inhabitants of Mayenne, the birth place of Cheverus, have recently erected a magnificent statue in commemoration of that great and good man, which gave occasion to testify the enthusiasm still felt in France for its eminent prelates. He was spoken of as a type of the wisdom and virtue of the age. Since my arrival in this city, I have witnessed the obsequies of an aged Cure, who seemed to have been idolized, by the whole city, scarce a family of which, according to the Journals, had not shared his counsel and blessing amidst the trying vicissitudes of the last half century.

What however has struck me very forcibly is the evident increase of ardor and earnestness in the Catholic church, the uprising of a spirit nearly resembling the rival spirit of the methodists in our own country. It is shown in the introduction of frequent religious meetings, with melodies of a sweet and touching character which attract a large concourse, chiefly consisting, however, of women.

The missionary spirit too is spreading among the Catholics—and it is a fact of no small significance that the French take the lead, in the pecuniary contributions of Europe for the support of Catholic missions. In 1842 the whole amount received by the Catholics for missions was, according to the Darmstadt Gazette, a little more than 3 millions of francs—of this sum France furnished more than a million and a half.

It is undeniable that the Catholic religion has a powerful hold upon the mass of the French nation—A stranger here is often feelingly struck with their marks of attachment to their churches and their religion. I have been in a great many of their churches, at all hours of the day, from early morn to dusky eve, and I believe I can say, without the fear of mistake, that never but once did I fail of finding more or less—and often have I found many persons, kneeling, sometimes on chairs, oftener on stony pavements, offering up their adorations to the Almighty. Perhaps the most touching scenes of devotion to strangers, those, I mean that have moved me most deeply, have been when, just at sunset, I have seen poor women already worn with such long marches from country to town and such fatiguing labors as women know only in these strange lands, stop at the ever-open doors of the church, and entering with their burthens still on their backs, seek the blessing of God in prayer at the vesper hour. At such times I have seen the beauty and propriety of mingling religion with the toil and trial of daily life. I have felt anew the pathetic appeal—'Come unto me all ye that labor and are heavy laden, and I will give you rest.'

Yet the Catholic religion, loved as it is by the mass, is loved and esteemed only by them. It makes no apparent advance in attracting to its altars the learned the reflecting, the men—and what is of most consequence perhaps, the *young men*—Catholicism, it is seen, does not meet the demands of the age. It does not furnish the elements of that living, intelligent, practical faith, which is needed and craved. I was not a little surprised lately, in meeting with the following remarkable confession, in a petition to the French chambers from the nephew of a former Catholic Bishop. 'Educated myself in a college under the exclusive direction of the Priests, I can certify, that of every 30 pupils who annually left the college, after having been trained under the most favorable circumstances, scarcely 6 were decidedly religious. All the rest were more or less unbelievers as regards the dogmas which had been taught them. I am of the number of the last; and it is the most unfortunate for me, that with a profound desire for a religious faith and practise, I have a strong conviction, that any other instruction than that given me, would have provided me with the basis of the religious faith and practise that I needed. If,' he adds, 'the results of the religious instruction provided for our youth, were yet more thoroughly investigated, it would be found that of the twenty-four unbelievers in the Catholic dogmas, the half were really Protestants in their faith, since they believed no more of the Catholic system, than do the Protestants themselves.'

You can make your own reflections upon this extraordinary statement. It is confirmatory of what we have long heard, that Catholicism is falling in the rear of the intelligence and civilization of the age.

I might add that recent intelligence from the empire of Austria, discloses an extensive defection in that country from pure Catholicism. An Austrian Bishop in a letter to a Catholic Bishop at Belgium, states that opinions the most dangerous are openly and daily promulgated. Among those, he says, which are *generally held* at this time, are, 1. that the infallibility of the church is doubtful, 2. that the council of Trent introduced may dogmas not justified by tradition and that its decisions are not infallible, 3. that the divine right of confession is open to serious question, 4. that the church has no authority to impose restrictions on marriage, and that the single state is no more meritorious than the married, 5. that the sacraments belong to the externals of religion and are not religion itself and 6, that the eternity of hell torments is doubtful. I give this on the authority of the Constitutionel, one of the leading political Journals in France.

Yet the power of the Catholic church is confessedly great. Starting as it does from the principle of unity in the Christian body and of infallibility in its head, it presents an imposing aspect in this age of division, when so many minds are thirsting for something stable in the surrounding commotion. The stability, however, of the Catholic church, is after all a gross illusion. It leaves the profoundest wants of the soul unsatisfied. It seizes upon the imagination of the susceptible; it props up the feebleness of the timid. But it gives no response to those higher yearnings of rational spirits, which unsatisfied with the priest and censer, would themselves be priests by the unction of the divine spirit and render their own incense of holy and loving aspiration to the Father, through Jesus Christ. It is for this reason, chiefly, that that so many of the intelligent minds in France have ceased to bow to the Catholic faith, while Protestantism has yet no form nor comeliness to be desired by them.

For the Register.

## NEW ENGLAND AND THE FREE STATES OF THE WEST.

FORT WAYNE, Indiana, June 16th, 1845.

MR. EDITOR,—A residence of some twelve years in the valley of the Mississippi has made me pretty well acquainted with this interesting portion of the United States, and I intend writing as I may find leisure from pressing business engagements, some communications for your columns, upon subjects connected with the west, that may be entertaining to your readers. My letters must be thrown off in haste, but they will always be correct in the facts that are stated, and I trust, just and fair in the conclusions that are drawn.

New England has always manifested a deep interest in the Free States of the West, and there are strong reasons why this should be the case. Emigrants from New England are scattered into every quarter of this great valley. Ties of acquaintance and kindred bind together thousands of hearts which distance separates. Thousands of parents in the land of the Pilgrims, have sons and daughters scattered throughout this extensive region, and they cannot but feel the deepest solicitude in regard to the welfare of those, who have gone out from their fathers' houses, to try their fortunes on a fresher and more fertile soil.

There is another reason, why the people of New England should feel, and do feel, strong interest in the growth and character of the west. The balance of political power, in our representative government, has passed over the mountains. The old states no longer control the political destinies of the country, and the character of those who are to control our national legislation—if the union continue—must be a matter of the deepest concern, to every friend of his country.

This subject is, to my mind, clothed with peculiar interest, by another consideration, which you will pardon me for alluding to at some length, in this introductory letter.

No sensible man can shut his eyes to the dangers which threaten the Union. It cannot be denied, that many ties which have bound the country together have been lately severed, and that causes are in operation, which are more than likely to bring about an entire political separation of the free and slave states. The slave question is constantly exciting more interest in all quarters of the Union. The opponents and advocates of slavery, are becoming every day more excited, and may I not add, in most cases, more violent, unreasonable and reckless of consequences. The dissolution of the Union is no longer hinted at, as a contingency that may happen, but is openly and boldly advocated, in both free and slave states. This state of things, however, would not excite any serious apprehension in my mind, were it not for the significant and alarming movement which has lately been made in some of our leading religious societies. No one can fail to perceive, that a severe blow has been struck against our political Union, by the late division of the Baptist and Methodist Churches, followed as it is likely to be, by similar divisions in other religious societies. From the resolutions upon the subject of slavery, lately adopted by the Old School General Assembly of the Presbyterian Church, at Cincinnati, it would seem to a stranger to the true state of public sentiment, upon the slave question, that this branch of the Church is not likely to be severed; but I am much mistaken, if those resolutions embody the opinions of even a respectable minority, of Old School Presbyterians in the free states. The same elements of discord in relation to this unhappy question are abroad in this society, which have divided the Methodists and Baptists, and they will produce the same results, when they are counteracted by influences not now apparent. I have heard already from many connected with the Old School Branch of the Presbyterian Church, expressions of decided disapprobation of the course of the General Assembly upon this subject. I am neither an Abolitionist, nor one of the Birney School, and yet I must acknowledge, that even to me, the resolutions referred to, appear to be entirely 'behind the age' to be tame in spirit, and such, as if generally embraced, would be highly prejudicial to Christianity. There are thousands of honest minds, in the United States, whose confidence in the Scriptures would be sadly weakened, if they could be made to believe that they sanction a system, so cruel and tyranical, so demoralizing to both master and slave, so inconsistent, in all its features, with justice, not to say benevolence, as domestic slavery in the south. But however this may be, this body of Christians will soon, it is more than likely, follow the example of the societies that have already divided. The ties which held the Methodist Church together were as strong, its organization and union were as perfect, as those that exist in any other religious society in the country!—but the slave question has severed it asunder. A breach has been made in the Methodist Episcopal brotherhood, that can never be healed and the causes that have produced this unhappy result, are operating with a power, that may for a time be checked, but cannot be effectually resisted, in all our religious societies, except perhaps the Catholic.

Now who can doubt, that the severance of the religious societies of the United States upon the slave question, is a very important preliminary movement towards a severence of the Union! Such divisions, it seems to me, cannot take place among our religious associations, upon such an issue, without greatly weakening and finally breaking altogether the political bands which bind together the free and slave states. Although for sometime past, there has been much excitement both at the north and south upon the subject of slavery; though bitter denunciations have been heard on both sides, and sectional feeling has been avowed, and violent heart-burnings have been excited among those who ought to be brethren; though Vermont has declared through her Executive, that the annexation of Texas, with slavery, would be a virtual dissolution of the Union; though a distinguished citizen of Massachusetts, sent to South Carolina, on a strictly legal and peaceful mission, clothed with all the authority and dignity of a sovereign state, has been treated with contumely and violence by the citizens of the latter state; still I should not be able to bring myself to believe that the Union is in serious danger, if these unhappy movements had not commenced in the Christian Churches. In fact, it is highly questionable whether the Union could be dissolved, as long as the principal religious societies of the north and south were bound together in common brotherhood. But when the strong bands which bind these societies together are broken; when the current of sympathy which has been flowing north and south among members of different denominations of Christians, ceases to flow over the lines, that separate the free from the slave states; when northern and southern Baptists and Methodists and Presbyterians no longer meet together in their respective Common Councils, to form plans for the promotion of their common interests; to uproot prejudices which improper influences may have generated, and carry back into the extremities of the country all that kindly feeling which a free intercourse of opinion is so well calculated to produce; who so sanguine, or so blind as not perceive, that our glorious confederacy is in danger!

Now the fact that the Union is in danger of division, and, that new alliances may hereafter be formed, must rather increase than diminish the interest which the people of New England feel in the west. In the event of such a division, the *slave* states will form a southern confederacy, and self interest if there were no stronger influence must produce union among the free. New England, the middle states and the free states of the west must stand or fall together. A common destiny awaits them. A common interest, and upon most important subjects, a common public sentiment, in addition to existing ties of friendship and kindred, will, under all circumstances bind them in indissoluble union.

I have written more than I intended upon this subject, and must close. A. B.

## LIBERAL SENTIMENTS FROM A BAPTIST.

In the 'Baptist Reporter,' published in London, we find the following interesting passage. If persons of other denominations would but cultivate the acquaintance of liberal Christians, and ascertain their sentiments by friendly conversation, and by hearing their preachers and reading their works, they would not do themselves the wrong of allowing a wall of prejudice to surround their minds, thus excluding them from charitable communion with us, and from the light of the Gospel, as it shines in its full lustre, through the truly evangelical principles of Unitarian Christianity.

'Before I close my letter, I am tempted to describe another religious service, though it was connected with my first flying visit to Boston in January last.

I had often heard in England of the prevalence of Unitarianism in New England, and of the wide difference between the two classes of which that body is composed. One of these classes nearly approaches evangelical truth, to which indeed they seem approximating more closely every year, the other has gone off to German Transcendentalism, and bids fair in the end to land in deism. I spent half an hour in the company of the Rev. Dr. Peirce, of Brookline, a venerable, gentlemanly scholar, and was greatly pleased with his amiable and frank manners, and the earnestness with which he reprobated much of the unitarianism of the old country; nor was my interest in his society lessened, when I found that he was the brother-in-law of the distinguished Arthur Tappan, the leader of the most respectable party of the abolitionists, and who has devoted his property and his talents to that cause.

Happening to go into the city from Jamaica Plains, on Thursday morning, my companion proposed that we should pay a visit to the church in Chauncy-place, the spot where the pilgrim fathers first worshipped in that locality, and where a public service, every Thursday morning, from a quarter past eleven to twelve o'clock, has ever since been maintained. Alas, that it should be occupied by unitarianism, however mild its form! On learning that Dr. Peirce was the preacher of the morning, I readily acceded to the proposal.

O it is a lovely house! Large, convenient, chaste, and beautiful in all its arrangements; the light descended only from the roof, through ground glass, and the pews presented a congregation of probably seven hundred persons, including much of the wealth and fashion of the city. I had been apprized of the character of the worship, as being unitarian, or assuredly I could not have suspected it from anything I saw or heard that morning. There was a something—was it the beauty of the house—the rich mellow tones of the organ—the remembrance of the holy dead—or the appearance of the venerable minister, who had passed threescore and ten, with hair white as the driven snow;—there was something subduing—which absolutely unmanned me. I had never felt so entirely melted before. Nor was the feeling lessened as the preacher read that hymn of Bowring's—

'How sweetly flowed the gospel's sound,
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place.

From heaven He came, of heaven He spake:
To heaven he led his followers' way;
Dark clouds of gloomy night he brake,
Unveiling an immortal day.' &c.

The hymn having been sung, prayer was offered, the venerable clergyman approaching God, 'not in our own unworthy name, but in that name which is above every name,' and presenting confessions and petitions in which the most devout christian could heartily join, closing with the prayer, 'that when we had done with the trials of earth, we might join in the song of 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"

If the hymn and prayer struck me with surprise, that surprise was vastly increased by the sermon. Having announced his text, 'To me to live is Christ,' his first remark was, 'Christ is the end of the law to righteousness; or, in other words, the ancient economy, in all its parts, pointed to, and centred in Christ.' He illustrated the text, and showed how it taught us Paul's entire consecration of himself to Jesus; he forcibly proved that we ought to imitate the apostle, and that the dignity of the Messiah's character—the nature of his service—and the benefits resulting from his death—all supplied us with motives to this duty, and closed with an earnest exhortation to self-examination on the important matter. I never knew so short a service made so interesting; and as I came away, I could not forbear saying to my friend, 'Would to God that one half of our baptist ministers in England were as evangelical as this unitarian.'

## MR. WHITAKER'S ADDRESS AT THE WASHINGTONIAN MASS CONVENTION.

We have read the pamphlet, giving an account of the proceedings of the Mass Convention in Boston on the 29th of May, with much interest. The Address of Mr. Whitaker is fervent, eloquent, and in a good spirit. We have room only for the following passage.

'In 1838, John Hockings, a humble Birmingham blacksmith, visited Ireland, and gave the first impulse to the Total Abstinence cause in that country. But it was the year following that introduced Theobald Mathew into the Temperance field. Then commenced the most wonderful work of the age. Then, commenced the mission of the most remarkable man of our times. From that day to the present he has moved onward unwavering, the Reformer, the Apostle, and the Savior of Ireland! Wherever he shows himself to his countrymen, there every eye beams upon him, every lip smiles upon him, every heart beats for him, every tongue blesses him, and, with the rich treasures of his own noble heart, God blessing him, he in return blesses them!—Yes, the down-trodden countrymen of Emmet and O'Connell have with open arms welcomed a deliverer, whose words of affection have kindled a fire in their hearts which can never be put out. Already more than five millions of the sons and daughters of the Emerald Isle have flocked to his standard, and, since the bright orb of Heaven illuminated our earth, it never shone on so glorious a company of redeemed and happy human beings! Noble and truly reverend man! Your labors and your sacrifices have allied you to the whole world. We wish that one word from a heart-throbbing Washingtonian might reach your ear. In the name of hundreds of thousands of redeemed men, we would say, COME! In the name of millions of American citizens we would say, COME! Come over and help America strike off her fetters! The friends of humanity here, of whatever name, or clime, long to grasp by the hand one who has proved himself the Savior of his country. The hearts of your countrymen here, yearn to look upon one, whose voice has rengenerated the green land of their love. Tell us that you will come, and the American people, will rise, as one man and crowd to our shores, to bid you WELCOME!

For the Register.

## INFIDELITY. NO. I.

I have been reading Shelley's Queen Mab, and it has awakened in my mind some thoughts which may be interesting to others. To many persons the existence of infidelity in this age of inquiry and of religious light is a mystery.—They see not how it is that when books on the 'evidences' replete with fair criticism and sound reasoning, and which have demonstrated to every honest and intelligent man, who has read them, the futility of all the arguments which have ever been urged against the pillars of our faith—that when books of this character are within the reach of all, disbelievers should be found so numerous. So much light has been shed on the evidences, they say that the 'wayfaring man though a fool need not err therein.' Hence they think unbelievers must necessarily be bad men.

But to us this does not seem so clear. We know several very intelligent honest and good men who have no faith whatsoever in the 'Scriptures.' Were we in want of sympathy or pecuniary aid there are none to whom we would sooner apply, or from whom we should more surely derive assistance, than these very unbelievers. We know a man who is a rank Atheist, whose character for benevolence and for purity of life is universally acknowledged, even by the bigots by whom he is surrounded. Were we so situated as to render it necessary we should not hesitate, for a moment to entrust to him our property and our lives. Nor do we find it difficult to reconcile scepticism under some circumstances with honesty of purpose and purity of life. Every body who knows any thing of Mental Philosophy, knows that *belief* does not depend immediately on the *will.* A man's belief on a subject depends on the amount of his knowledge of that subject, and the force of evidence depends on the state of the mind. And no evidence, let its amount and nature be what they may, is deemed valid, if it goes to support what the reason rejects as false. But waiving this there are many circumstances in the lives of infidels, which will fully explain their unbelief. Probably in ninety-nine cases out of a hundred men have become infidels not in consequence of the mental constitution which they originally inherited, but from the character of the education they have received and the influences to which they have been exposed. We cannot reject as false any thing which the fundamental laws of belief force us to receive as true, nor the converse.

We cannot for instance credit a statement which contradicts what we know to be *facts* in physics. Whether we shall receive a thing as true, therefore, depends on the *conception* we form of it. Consequently if a fact be presented to us through a false medium, so that it receives a false coloring, it is no fact to us. If the truth becomes distorted it ceases to be truth. In other words truth is simply the *relation of things* and when we get a false idea of this relation we are involved in error.

Now the point I wish to prove is this: that the truth when falsely presented to a mind becomes falsehood to that mind, and that it is on this principle—if such it may be called—that we are to explain the origin and nature of much of the scepticism of the day. Men misapprehend the truths of the Bible—they suppose it to teach what it does not teach and thus *apparently* reject the 'Scriptures,' while in fact they only reject the false interpretations which they put upon them, they still being ignorant of what the Bible actually does teach. Do infidels reject the laws of benevolence, virtue, goodness? Do they deny the importance of a holy life? No one will pretend this. They only reject certain absurd notions which they suppose the Bible contains, while they believe in. and practice upon the great truths which form the system of Christianity. Of course we speak here only of those who are good candid men and whose infidelity affects rather the head than the heart, and which results not from a natural hatred of the principles of Christianity, but has been obtruded, as it were, by circumstances over which they had no control, on them. In our next we shall endeavor to show this further, and perhaps mention some facts, connected with our own personal history, which will confirm it.

CLIO.

For the Register.

## THINGS BY THEIR RIGHT NAME.

In my communications thus far, I have not perhaps fairly met the question of religious freedom, nor clearly defined the course, which Unitarians ought to pursue towards those, who *believe less* than they generally are supposed to believe.

Let it then be most distinctly said, there should be no limit to religious freedom,—no shackles, no restraint upon its widest range. The human mind naturally hungers and thirsts after freedom and should have it. The 'liberty wherewith Christ hath made us free,' is liberty to follow truth wherever it shall lead. But be it well remembered, it is not the liberty to neglect, or hastily, superficially, and most carelessly run over the task, and then expect the credit and the reward of faithfully discharging the duty. And it by no means follows, as some appear to imagine that we are obliged to endorse all, or any of the extravagances and absurdities, into which certain ill-balanced or ill-disciplined minds are sure to run. Nor must we charge the vagiaries of such minds upon Christianity, or upon Christian liberty, as its legitimate fruit. There is a more responsible preparation, both of the mind and heart, attached to this duty, and to this high privilege, especially in the case of the Christian minister, than is sometimes apprehended. For I cannot well conceive of a more infallible recipe for making, either skeptics in all sound doctrine, or *believers in all unbelief*, than the pernicious delusion, that if we are not noticeably deficient in the Christian Spirit, and in Christian morals, it matters little whether our *righteousness* is grounded on the belief of Christ's truth, or of some popular dogma; or upon the adoption of no religious belief whatever.

After all, differences of opinion will exist and remain, among those who equally believe in the truth and divine authority of the Christian record. And we are bound to exercise the spirit of candor and forbearance towards all those who differ from us in opinion, whether they believe more or less than we. All the sects of Christian believers are mutually bound to do the same. And all are alike bound to reciprocate acts of Christian fellowship, so far as circumstances require, and will admit. As to the interchange of pulpits, it is a matter too well understood to need further explanation. And however desirable it maybe, that exchanges should be more free and liberal, between the ministers of different sects, no one will now maintain, that it is a duty, with ministers of the same sect, and who most nearly agree in sentiment. It ought to be, and it is, left to the wishes, the feelings, the convenience of individual ministers, and their respective flocks.

As it respects those, who 'question the whole New Testament history,' and whose 'principles go to a total rejection of Christianity, as a divine revelation in the commonly received sense;' they too are entitled to our candor, our forbearance, our deep commiseration, if so far as we can judge, they have been faithful in their enquiries. God alone can know their hearts, and the most charitable allowances may be due to them from us. It is no new thing for men—for great and learned men—and with certain qualifications, which the limits of this article will not admit, I am willing to add for good men—to 'question the whole New Testament history.' But it is a new, and a most strange thing under the sun, for men thus to *question*, thus *reject Christianity*,—every thing peculiar to it,—the very Record, which alone contains all we know, or can know, of Jesus, or of his religion, even the fact, that he ever lived, and yet to assume to be teachers,—nay—reformers of Christianity; and to claim a right to be freely invited into the high places of Christian instruction. The case surely is too clear for argument. Nay,—it is truly marvellous, that the manifest and glaring absurdity of the thing did not at once preclude such a claim.

The Scriptures now as ever stand wide open, and invite the closest scrutiny of sound learning and fair criticism, to test their truth and authority as a divine revelation. But inasmuch as all sound learning and fair criticism has served thus far to confirm their truth and divine authority; and since every pulpit in Christendom,—certainly every one where the English language is spoken—has been erected and is sustained in the firm belief of the Scriptures, as a divine rev-

elation, the pulpit is the very last place where they are to be questioned, or where a teacher should stand—should presume, should allow himself to stand—who is known to question them, as a divine revelation. In that place where the aged and the young, the well informed and the less informed, the strong in faith and the weak in faith, persons of every grade in moral condition, and of every stage in Christian culture, promiscuously meet for instruction and guidance, for succor and for consolation, nothing but well attested, and well matured instruction should be dispensed.

In view of these circumstances, though I would cherish to all, and on all occasions, the utmost candor and forbearance; yet I do feel, and am constrained to say, that it is an offence of no ordinary grade, in the sight of God and man, lightly to disseminate anywhere, and most especially from the Christian pulpit, doubts of the truth and divine authority of the Christian Scriptures. Not that any error is too sacred, or too venerable by age to be fairly met, and tried, and refuted. And again I say, let all the power of sound learning, and argument, and criticism be constantly applied, in proper place and time, to test the truth and purity of the Christan Scriptures. If they are yet, in part or entire, to be proved false, the fact of such proof will not be slow to reach the Christian pulpit, and therefore need not to be anticipated.

Far be it from me to apply a name to the opinions of another, which he disavows, or to withhold from him a name, to which he asserts a right. But I do love to have everything known by its proper and descriptive name, and seen in its own true and naked light. And I must confess, that if the result of my religious inquiries were to 'question the whole New Testament history,' and went 'to a total rejection of Christianity as a divine revelation, in the commonly received sense,' I should deem it my duty as an honest man, to call myself, and should expect to be called, not reproachfully I hope, but descriptively, a Deist. If I could claim to be a Christian only in a sense peculiar to myself, with the whole Christian world against me,—if my warmest advocates held me to be in 'a most manifest error,' and could not 'find in my writings *any arguments whatever*, that had to their minds *the slightest weight* for my peculiar opinions,' whetever the world might please to judge of my talents and learning, and of my Christian character, I should judge that I ought to sit low and speak softly, and most scrupulously go over again and again the steps of my inquiry.

If my spirit, nourished and purified by the dear sunlight and air of Christianity, in which I had been nurtured from my cradle, seemed in any good measure to reflect the temper and spirit of Christ, I should hope it might be a rebuke to those who 'call him Lord, but do not the things, which he has commended.' And I should hope to obtain forgiveness of him, who is plenteous in mercy, if from any unconscious defect of my nature, or from any unfortunate prejudices of my education, I had been found wanting in my religious faith.

On mature reflection, and a better knowledge of circumstances, it is presumed that our brethren, who have shown in their printed discourses so much solicitude for Christian freedom, will perceive that their friends about Boston have not been, as they had feared 'false to their great principles,' nor 'followed the multitude to do evil,' nor 'placed themselves in a wrong position.' They have not been *contending so earnestly* for their own peculiar opinions,—for any mere modes of faith, but for faith itself,—'the faith which was once delivered to the saints.' They have but firmly adhered to the original position of the liberal party,—'the truth and sufficiency of the Scriptures, and the right of private judgment;'—the only position on which Christianity itself can be sustained.

I will only add the expression of my sincere thanks to my brother of Philadelphia, for the clear and strong light, in which he has set the truth of the Christian record, in his second sermon. I could wish that such views expressed might be 'seen and read of all men.' I heartily thank my brother of West Cambridge also, for the earnest and forcible manner in which he has advocated the claims of Christian righteousness. Only let me beseech him not to divorce it from the Christian faith. God has joined them together, and they must not be put asunder. L. C.


# CHRISTIAN REGISTER.

BOSTON, JULY 12, 1845.


## HARVARD COLLEGE.

In the last Christian Watchman (Baptist) there is quite a long and elaborate article, the design of which seems to be to throw upon us the blame of having led the way in making a political question of Harvard College, and of having introduced it into our elections. The truth is we should hardly have thought it necessary to engage earnestly in this controversy had not the Watchman, an accredited organ of the Baptists, given its weight to the conspiracy arrayed against liberal Christians. We knew that there were prominent men of that denomination, among our politicians, who would see the danger of mixing this question with our state elections—and as the Baptists have ever boasted, and heretofore justly, of being pre-eminently true to the principles of the largest religious liberty, and we had hoped, therefore, would not take part in what, if the discussion is to be continued, we expect to expose as the most flagrant attempt, yet made in this country, to disfranchise and persecute men for their religious opinions—for these reasons we indulged a hope that the Watchman would not engage in the conspiracy to induce the people of this state to pervert the ballot box into an instrument of theological warfare. We watched its course with a peculiar anxiety. We noticed that it inserted articles on both sides, from correspondents of its own denomination. At length, in the same week, in which the Recorder, the Puritan, Zion's Herald and the Episcopal paper came out against us, the Watchman also opened its editorial batteries. All simultaneously joined in hostile array, and declared themselves parties to an arrangement the object of which is to induce the people of this commonwealth, by their votes in the election of Senators, Representatives, and Executive officers, to take the administration of Harvard College out of the hands of one description of Christians, and give it to another—a procedure not heretofore attempted in any portion of this republican confederacy.

We shall not waste either words or room, in this controversy, by engaging in the question who began it, or in any question that would lead us away from the point we intend to keep, and to make, clear before the eyes of all Unitarians, Universalists, and liberal men of every name, and in every denomination, that by false pretences an attempt is making to induce the voters of this State to transfer Harvard College into Calvinistic hands.

In the very article in which the Watchman disavows all design to stir up sectarian jealousies and party strife, and charges us with such a design, he nullifies all his disavowals, and shows clearly enough who is getting up this excitement by allowing the following to escape from his pen.

"The truth cannot be concealed that the people of this Commonwealth are now demanding why it is that the oldest and the richest College in the State is *doing so little in the cause of sound learning, why it sends forth so few men who become eminently useful in the Church of Christ*, and why it is that so many of its graduates go forth to poison with semi-infidelity the religious literature of our country."

This is a singular passage. We invite the attention of all the friends of charity, courtesy, and justice, to the words we have italicised.

If it is the design of the leaders of the Orthodox denominations to bring this subject into our state politics, let them say so, like honest and honorable men, and, notwithstanding the boasts in which one of their presses has allowed itself to indulge of the 'easy victory' they will attain over us, at the polls, we are ready to meet them there, and we fear not the issue. While we are shocked at the necessity they may see fit to create to give this direction to the ballots of the people of Massachusetts, we are strongly persuaded that when the people are brought to the question, they will be found now, as ever for the last century, to present a decisive majority in favor of liberal principles, and the result will be a greater union and harmony and consequent moral influence among the friends of those principles.

The combination against us is mighty, but we warn the mere politician, that we have mighty allies, not only in powerful denominations who agree with us in all the essentials of faith, but in the genius of our institutions, and in the hearts of an enlightened, tolerant, and free people.

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For the Register.

MR. EDITOR,—I have been permitted to send to your paper the following extracts from an admirable discourse preached at the 'Annual Examination of the Derby Academy' by the late Rev. Samuel Deane of Scituate, in the year 1820. The sentiments are such as are now beginning to take a strong hold on men's hearts; and it cannot be doubted, I think, that they are destined to prevail with a constantly increasing influence wherever Christianity is the acknowledged religion. They form a most gratifying contrast, (if the reference may be pardoned,) to certain sentiments, which have occasioned pain in many breasts, proposed, as they were, by individuals whom their fellow-citizens have delighted to honor, at the late celebration of the fourth of July in the metropolis of Massachusetts—sentiments better adapted to a *milder climate* and a barbarous age. The day has gone by—at least, such is my hope—for wise and good men to talk magnificently of our country, and the duty of *defending it, whatever its bounds*, —alike in its encroachments and oppressions and in its lawful interests and peaceable pursus. Such devotion to country seems to me but a blind and vulgar idolatry, condemned by every principle of humanity and religion. No! we must *not* be called on to protect the *stolen* professions of our country. We must *not* be expected to *fight* for the maintenance of its monstrous *abominations*. And he who assumes that this is our duty will not fail to learn, by and by, that in the New Testament, that excellent book of definitions, what he calls *duty* means *crime*,—unmitigated CRIME. J. W. T.

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### WAR.

In considering the unfavorable influence of war on the interests of learning and religion, what first strikes us, is, the prodigal waste of time, of genius, of intellectual acuteness which this custom has occasioned; and, we are led to lament, that laurels have been made to grace the brows of heroes and bear a higher honor than civic wreaths, and to reflect how much better for learning and virtue it had been, had the Cæsars been content with eminence in the former, and the Alexanders to follow their illustrious preceptors in the field of knowledge, instead of reaping the earth with the sword. Besides this waste, the *spirit* which war has ever fostered has been hostile to learning and abhorrent to religion. We find no relief in the consideration that the sword has been drawn in the name of the cross; this rather aggravates than softens the guilt. The *spirit* of war is the rancor of fiends. It often excludes from the heart all sentiments of human kindness. It often turns men to beasts of prey. It makes them forgetful of better knowledge and a better fame. It pierces the heart with many sorrows. It adds ten thousand aggravations to the troubles of this painful life. Moreover, the scenes of war are the sepulchres of all innocence, and to enter the field of carnage is first to violate and then repudiate the pretensions to humanity. This is true in general terms. And it is too nearly true in particulars; for the annals of the world scarcely record a single war in which a Christian might have innocently engaged. Now when we have said all this—nay more—when we should have contrasted in the liveliest manner the effects of war and peace—there would be given but a poor representation of the subject. That the thirst for blood, the love of conquest, the passion for military glory, the *belli rabies*, has tarnished the true glory of mankind and laid waste the fairest portion of human happiness is but a diminutive thing compared with the final issue. O! it is then,—when military glory shall be turned to perfect shame,—when it shall be shown that the Cæsars are not Cæsars in the resurrection!

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### SLAVERY.

But more than all, humanity is withered and learning and virtue are injured by the practice of slavery. Ah! the reasoning by which the nations of Europe have justified themselves so long in devoting to servitude the unhappy children of Africa is an everlasting blot on the history of the human understanding. No—it is lust in the place of reason that has prompted them, like harpies, as often as scared from their prey, to return with more ravening violence. Our country too partakes the 'sins and the plagues.' Our Senates are defiled. The foul breath of the advocates of Slavery has left in the walls of our capitol the 'streaks of fretting leprosy' which 'hyssop and running water' cannot cleanse. O pity and humanity! is the fountain of your tears dried up? O Liberty! Genius of our country, wilt thou forever sleep palsied by this grim nightmare upon thy bosom! O God to whom vengeance belongeth! show thyself and take away our reproach!

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For the Register.

### WASHINGTON, D. C.

I most devoutly rejoice at the interest manifested for the Unitarian Society in Washington, by a correspondent of the Register for the 14th of June inst. And though I may be able to add nothing to the remarks of that writer, yet having just returned from a term of service in the Pulpit of that Society, I am happy in being able to confirm his statements, respecting their condition and their wants.

That writer has not stated, in terms too strong, the earnest devotedness of the Society, 'in maintaining religious institutions,' and their desire for the sympathy and prayers of their friends at the North. The character of the Society, and their location in the Metropolis of the nation, require that Unitarian Christianity should be respectably represented there.

They need a minister who has ability to present our peculiar views with clearness and power from the pulpit. But they most especially need one with leisure, and tact, and inclination, to 'go out into the highways and streets' of their city, in search of the elements, which doubtless are to be found there, to build up the Society;—by his earnestness and zeal in the cause, to interest in Christian truth those not particularly attached to any sect;—to set forth to them privately and 'from house to house,' and in a calm and rational manner, the solemn and momentous importance of the subject in general, as well as our most plain, and simple, and closely *Scriptural* views of it; and in the words, as well as the sense and spirit of the Gospel, to 'compel them to come in, that their house may be filled.' May God send them such an one!

As to those living at the Capitol, who are in heart Unitarians, but worship with the other sects, there are, I think, some charitable allowances to be made for them; such as early associations and confirmed habit, the union of family members in one place of worship, and possibly more than all others, the unproselyting or anti-proselyting character of Unitarians generally, which is construed into indifference. 'Aye,—there's the rub,' I fear.

Have not Unitarians, as a denomination, with a laudable desire to appear charitable and catholic it may be, but to the manifest detriment of their cause, been deficient in an earnest zeal for their peculiar principles? As much that is kind, and gentle, and forbearing as you please, Christian brethren and friends, and the more of it the better; but see, I beseech you, that it does not blunt your energy and quench your zeal. If you expect to make converts to Unitarianism, if you really wish people to visit your Churches and Chapels, do not tell them beforehand, or leave them to infer, from your sloth and supineness, that it matters little or nothing what particular doctrinal opinions they adopt, or whether they have any at all.

As to transient residents at the Capitol, from different sections of the country, members of Congress, and others in office, supposed to be leading Unitarians at home; it would indeed 'do much to strengthen the hearts of our brethren there,' could they feel it to be their duty to worship with them. Still, they alone can be the judges of their duty, and may have good reasons for their course of conduct, which we know not of.

Our brethren at Washington certainly deserve our hearty thanks for the enduring efforts and sacrifices they have made, 'to keep a Unitarian lamp lighted in the Capitol of this vast country.' And 'our heart's desire, and prayer to God' for them continually should be, that they may have all the encouragement and sympathy and aid they may need, to enable them still to persevere and endure. L. C.

Wilton, N. H., June 27th, 1845.

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For the Register.

### CIRCULATION OF SUNDAY SCHOOL LIBRARIES.

MR. EDITOR,—I attended a meeting not long since, in Winter Street Church, on the wants of the west, and it put me in mind of a subject, which I intended to introduce at the last annual meeting of the Sunday School Society; but I was prevented from so doing, by other engagements. It has been remarked by many, I believe by all whom I have heard speak on the subject, that the people of that region, are very anxious to obtain books and tracts of which there is a great dearth. Mr. Harrington in his address before the Book and Pamphlet Society, related an anecdote of a tract, that had been left in one of the towns in that region, that it was read, not only by the family with whom it was left, but that it was lent to so many in the neighborhood, that it finally got worn out in the service. Under the present circumstances, when so much is thought necessary to keep our population enlightened, to prevent any undue advantage being taken by any one sect for their own emolument, and that truth and an enlightened conscience should every where extend throughout our expanded country, I have thought, as one means by which the wants of the west might in some measure be supplied, would be, the adoption of a plan by all our Sunday Schools to send as a present their Libraries, after being used from one, to two or three years, to some society there, which some one of the teachers of the school, or some member of the society may be acquainted with. By this means, if most of our societies would do it, in our cities or large towns, for a number of years, I cannot but think that their influences would be good and salutary.

In the course of one, two or three years, the books in any one of our Sunday school libraries will be for the most part read by the scholars, and they become anxious to receive a new lot: in fact, I believe it is the practice of most of our societies, to have a contribution once a year, to add to the stock of books, owing to this call of the children, and as books are now sold, a pretty good library can be purchased for fifty or seventy five dollars, and as this is generally given by most of the congregation in small sums, the expense is not felt, and I know not any better plan could be devised, to create a social library for the young, if there was no special object other than the general information, which the children are enabled to gain from these little volumes. Now after the children have perused these works, can anything better be done with them, than for the school to make a present of them to some school more destitute than themselves.

The school to which I have belonged, have in a number of instances done this thing, and I can assure your readers, that it has afforded it much gratification. The children of the school, to which they have been sent, have returned their thanks in a most gratifying manner; in fact, a correspondence between the little folks, has been entered into with much good spirit, and kindly affections will no doubt be cherished, which will last through life, and no one is the poorer. Let our different schools try the experiment, and I think they will continue the kind office.

I will ask, in what manner, can so great an amount of useful and religious information be extended in so permanent and cheap a manner. A social library would in a few years be within the reach of every Sunday school scholar in our western wilds, and when that is done, we may not fear what bigotry, or ignorance, or religious intolerance may do. M.

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For the Register.

### FLORAL PROCESSION AT PROVIDENCE IN AID OF THE MINISTRY AT LARGE IN THAT CITY.

It will be gratifying to all to hear of the success which crowned the efforts of Brother Babcock and his Teachers on Thursday last. I had the pleasure of being present, and feel grateful for the privilege of aiding them in their commendable work. I never was present at a Floral Procession that passed off more acceptably. The good order of the children and the kindness of their teachers towards them was peculiarly gratifying; but not more so than the interest manifested by those not connected with the Society, and who greeted the procession as it passed through the streets, and were ready to manifest their approbation of the object, by buying freely of the flowers, baskets and crosses which had been gathered from various sources. It was pleasant to think of the sources from which the offering's came; of those who had toiled to aid our brother in his glorious work. For many came from no other than the children and parents of the Society and Sunday School with which our brother was for seveal years so happily connected in Boston. They were grateful for the privilege of sending their offering of love. I return to Boston the better man I trust,—bringing with me the gratitude of brother Babcock, his teachers and scholars, to all who aided them in any way; and am glad to tell everybody that I never enjoyed the Fourth of July more. The nett proceeds of the sale, after paying all expenses, was more than One Hundred Dollars. The money is to be appropriated for a Library when they get into the new Chapel. D. R.

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### NEW PUBLICATIONS.

I. The Christian Examiner and Religious Miscellany. July 1845.

In our last we had space enough only to mention the publication of this number and its general character. We believe that, although this periodical has always been highly appreciated by liberal Christians and the public generally, it never maintained a higher stand than at present.

We should be glad to make each article contribute to the interest of our pages. The following passages are from the first, on the 'History of the Doctrine of the Atonement."

In surveying the course of this doctrine we are struck by three periods, distinctly marked, which present themselves immediately to our observation. The first, which may be called the Mythic period, extends from an early point of Christian antiquity to the eleventh century, during a period of nearly a thousand years.—During the whole of this time, the prevailing idea was of a controversy between Christ and the devil for the souls of men, and the work of Christ was mainly to redeem men from the power of the devil, by paying the ransom due to him on account of their sins. The second is the Scholastic period, extending from the eleventh century to the Reformation, and during this period the leading notion was *legal*, and the work of Christ was to satisfy the justice of God by paying the debt legally incurred by the sinner. The third is the period from the Reformation to the present time, and the leading thought has relation to the *government* of God, the work of Christ being mainly to produce an impression on the human mind, by manifesting God's hatred of sin, his respect for his law, or his forgiving love.

Throughout the whole of this time we see that the doctrine is in progress. It passes from the most theoretical to the most practical form. The work of Christ is at first something wholly outward, out of men, out of the world; it is at last wholly inward, a work taking place in the interior soul. It is at first objective, it is finally subjective. Atonement is at first a transaction between God and Satan, in the supernatural world; then it becomes a transaction between God and man, in which God is to be satisfied; and then an influence exercised upon the human mind by which man is to be redeemed.'

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'Nor are we to suppose that this succession of theories is merely a change from one error to another, merely a substitution of one defective statement in the place of another as defective. There has been not only change but progress. Through the whole history of the doctrine we see a steady advance of thought, and what each age has gained, that it retains. The doctrine beginning at first as a transaction in the supernatural world, beyond the sphere of human experience, comes at last into the region of human ideas and relations. Beginning in the fantastic realm of images, and passing through a metaphysical world of abstractions, it enters at last the domain of spiritual experience. Its course is not yet ended, nor has it as yet taken its complete and perfect form, in which it can satisfy the demands both of the reason and of the religious nature. But it cannot go back to any of its previous forms. Their defects having been once fully seen, the possibility of their recovering their former influence is forever prevented. The course of this doctrine, like that of all theology, is forward—tending toward the time which shall see realized the harmonious union of reason and revelation, of faith and works, of the supernatural and the natural, of the spirit and the understanding, of the faith of the heart and the faith of the intellect.'

The article on the 'Rights, Claims, and Duties of Opinion,' by Dr. Dewey will command the attention of every reader. It is a singular fact that any obscurity should ever have gathered over what is so simple and certain, as this able discourse shows. Every individual has a right, and is bound, to judge of opinions for himself, and to express his judgment. But men have no right to judge for others, or to bring the power of numbers to bear upon questions which acknowledge only the jurisdiction of individual minds.

In the following passage Dr. Dewey utters a sentiment, for which he has been violently assailed by a portion of the press. A Rochester paper disgraced itself by joining in the assault.

'And I think it is worth considering, whether in arguing against the abuse of this right, we have not been led incautously and unreasonably to argue against the right itself. We have contended, and justly, that Christians should be left to perfect freedom of thought, that Christian virtue is compatible with a great diversity of theological tenets. But we have not been ourselves very lenient judges of the systems around us. We have maintained that Christianity is overlaid and defaced by enormous, by dreadful errors. Nay I have heard more than one man say that he would rather be an infidel than a Calvinist, a strict Calvinist of the old school; and I must confess *that* it is my judgment. That is to say, I can better get along with the difficulties of the infidel system—which, observe, is not atheism, nor universal unbelief, not a rejection of natural religion, but only of a revelation—I say, I can better get along in my own mind with the difficulties of this system, than I can with that of Calvin; embracing, the damnation of infants, actual or deserved and the just exposure from Adam's sin, of all men to that doom. I may be wrong, but this is my opinion. And if any one says I have no right to entertain such an opinion, I answer that I think I have; but that at any rate I cannot help it.'

Every man of sense who knows what Calvinism is, and what natural religion is, must prefer the latter. As for the damnation of infants, it is essential to the system of Calvinism, and we never, for our lives, could account for the sensitiveness with which our Orthodox friends have disavowed it. Is it any more shocking to consign an infant, than a full grown man, to eternal torments for sins he did not commit?

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II. The Seventh Annual Report of the Lowell Unitarian Missionary Society.
The Fifth Annual Report of the Birmingham Unitarian Domestic Mission Society.

Those who understand the character of the brethren who are the representatives of our principles in Lowell, need not to be informed that they are discharging their duties, in connection with the objects of a ministry at large in their city, with the utmost fidelity and the most enlightened benevolence. We rejoice that they have obtained in Mr. Wood, an agent so perfectly adapted to carry out their views, and give the best effect to the ministry they have established.

It is pleasing to find, in a great manufacturing city in England, a similar spirit at work, and with similar energy and success.

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THEOLOGICAL SCHOOL. The Annual Visitation of the Divinity School in Cambridge, being the Twenty Eighth Anniversary, will take place on Friday of next week, the 18th inst. The Exercises by the Class who are about to leave the School, thirteen in number, will commence at 10 o'clock, A. M., in the University Chapel.

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### MEADVILLE THEOLOGICAL SCHOOL.

On account of the unexpected detention of the member of the Visiting Committee who was expected from the East, Rev. Calvin Lincoln, of Fitchburg, Mass., was requested to act in this capacity. REUEL P. STEBBINS.

REPORT OF VISITING COMMITTEE.

The class of the past year has consisted of nine members. Their exercises have been such as were mentioned in the Prospectus of the School:—Jahn's Biblical Antiquities—Paley's Natural Theology; Butler's Analogy; Upham's Mental Philosophy; The Evidences of Christianity, as presented by Dr. Palfrey in his Lowell Lectures, by Prof. Norton in his Genuineness of the Gospels, by Paley and Lardner, and Paley's Horae Paulinae; Dymonds Morality; Inspiration, Gerard's Biblical Criticism with Campbell's Prefaces and Introduction, and the four Gospels have been studied and criticized.

Exercises in Speaking and Reading have been held each week—and semi-monthly exercises in writing Themes have been required. A social meeting for the religious improvement of the students has been held every week.

One of the Professors has given a course of familiar Lectures on the method of successful study and oratory—making in the whole thirteen exercises, each week, for the class. In addition to these studies, instruction has been given to members of the School in the Latin and Greek languages.

A course of studies has been arranged, to meet, as fully as this can be done, the wants of students entering the School, either for one, two, or three years. We are decidedly of the opinion that young men, in justice to themselves, and in justice to those gentlemen of whom they seek instruction, should not connect themselves with this institution for a less period of time than one year, and should, if possible pursue the whole prescribed course of studies.

From its establishment we have looked to this institution with strong confidence and fervent hope, believing that it was peculiarly fitted to exert a happy influence on the religious condition of the more western portions of our country. This confidence we believe to have been well founded, and this hope will, we think, be fully realized. One of this committee has spent several days in Meadville, has been invited to attend the private exercises of the class, and at his own request the members of the School were examined in the studies of the year; and it gives him unqualified pleasure to say, that such evidence was afforded of thoroughness of instruction on the part of the Professors, and of persevering labor and progress in theological learning on the part of the students, as must gratify the wishes and answer the reasonable expectations of the friends and patrons of this School. Considering the previous intellectual habits of a part of the students, no small degree of admiration was awakened by the clear understanding evinced of those general principles which are applicable in the interpretation of Scripture, and by the full and clear statements which were made of the profound arguments of Butler and Palfrey.

We have been made acquainted with the course of study recommended to the students, the text books provided for their use, the method which they are encouraged to adopt, and are confident that in these particulars the practice is such as to secure the approval of the friends of the School, and all the lovers of truth in every denomination of Christians. We are confident that the students are urged to maintain the liberty wherewith Christ hath made them free.

On the twenty sixth of this month, the anniversary of the School, Dissertations were read on the following subjects, by those who had for one year enjoyed the benefits of instruction in the institution:—

'On the phrase 'Kingdom of Heaven'—Caleb G. Ward, Springfield, Pa.

On the importance of a knowledge of Intellectual Philosophy to a Christian Minister—Rush Rhees Shippen, Meadville, Pa.

Miracles, as proof of the Divine origin of Christianity—Dolenna Barns, Spring Corners, Pa.

An exposition of Matth. xix. 27—xx. 16—Daniel W. J. Boyer, Sagerstown, Pa.

The doctrine of Expediency in Morals—James Elliott, Cincinnati, Ohio.

The importance of a knowledge of Biblical Antiquities to a Christian Minister—Peter Bisch, Starkey, N. Y.

The intellectual and moral qualifications necessary to success to a Biblical Critic—Frederick R. Newell. Cambridge, Mass.

The nature and value of the argument from analogy—George S. Ball, Leominster, Mass.

The nature and value of the argument from final causes,—Edward P. Bond, Boston Mass.

So far as the composition of these dissertations is concerned, the same variety in style was observable which must ever be found in the productions of men who have enjoyed widely different means of education. While all the exercises were marked by a clear, sensible style, by vigor of thought, and sound common sense, there were instances of finished composition evincing a highly cultivated taste, and a depth of thought that would command the attention and respect of the most improved mind. In the application and exposition of Scripture, and in the statement of arguments relating to the truth and Divine Authority of our religion, evidence was furnished of freedom of thought, and of intellectual activity in the search for truth. And yet further, we add that the Dissertations without exception discover a spirit of earnest piety, of reverence for the sacred volume, and a strong desire to be actively useful in extending the knowledge of the truth as it is in Jesus.

In closing this Report, we cordially commend this Theological School to the sympathies and good will of our fellow disciples. We have entire confidence in this institution, as a place of preparatory study for our young men before entering on the labors of the ministry. And we earnestly pray that the blessing of Heaven may crown with success the patient toils of its students, and the severe labors and benevolent exertions of its teachers.

J. E. CHURCH, C. LINCOLN. } *Visiting Com.*

*Meadville, June 27, 1845.*

## RELIGIOUS INTELLIGENCE.

### WEEKLY SUMMARY.

STATE OF RELIGION AMONG THE ORTHODOX.

The impression we receive, from the various accounts given at the recent anniversary meetings of our Orthodox brethren, of the state and progress of religion among them, is upon the whole highly gratifying. There is, it is true, a dearth of revivals, as they most lugubriously lament in a style of sterotyped phrases which are perfectly ridiculous, and of which we propose to present some specimens, that cannot but be regarded as remarkable curiosities, coming as they do from educated and learned men in this enlightened age and country.

How much better would it be for men of sense to show themselves such by giving up all attempts to make use of machinery that has lost its power, in the advancing current of general intelligence, and all complaints that it cannot be used any more, and realize at once, the fact that it is obsolete, and devote their zeal to the application of influences more becoming themselves and their congregations!

The improvements which they acknowledge in the habits and morals of their people are themselves the evidence that they have outgrown the methods and measures belonging to the revival system, and are worthy of better.

The following, which is the substance of the official report adopted by the General Association of Connecticut, on the state of religion within its sphere, while it sustains, to those acquainted with the interpretation of such documents, the general favorable impression we have received of the real religious condition and prospects of our Orthodox fellow Christians, illustrates the manner in which they allow themselves to whine over the disappearance of revivals among their Churches. It is, it must be confessed, apparently self contradictory; it blows hot and then blows cold; it sails along on one tack for a considerable distance, and then, like a vessel beating against the wind, it puts right about and sails on the other.

'Most of the Churches are reported to be in a state of peace and quietness. A good degree of harmony prevails among the Brethren. No new errors in doctrine have appeared. No outbreaking iniquities—no unhappy dissensions—no root of bitterness, of any kind, has sprung up to trouble them—the stated ordinances of the Gospel are observed—and a large proportion of those who have named the name of Christ, so far as their general outward deportment is concerned, walk worthy of their high vocation.

The Monthly Concert is observed in most, if not all our Churches, with an increasing interest. The cause of the Sabbath School is well sustained, and with a growing conviction of the importance of imparting more doctrinal instruction than was formerly given. Into some of the Schools, the Assembly's Catechism has been introduced with apparent good effects.

The Temperance cause, in some parts of the State at least, is evidently on the advance; and, although in this department of benevolent enterprise, there remaineth yet much land to be possessed, we trust in God that the day of final and complete conquest is not far distant. We cannot but think that the eyes of the community at large are becoming more open to the evils of intemperance, and that an increasing odium is attached to the manufacture and sale, as well as the drinking, of intoxicating liquors.

The various charitable Societies are patronised with a commendable degree of liberality, and in some of our Churches the contributions during the past year have been greater than in any preceding year. Not a few have learned from experience, that 'it is more blessed to give than to receive.'

Our venerable College, whose praise has long been, not only in the Churches of the State, but in the mouths of all the friends of sound learning in the land, seems to enjoy its high reputation as a Literary Institution, and about one half of its students are said to be professors of religion. The Theological Schools at New Haven and East Windsor, still live in the affections of their friends and patrons, and continue to enjoy their usual prosperity.

On some few of our Churches God has shed down, the past year, the reviving influences of his Spirit, and numbers have been called, in the judgment of charity, from darkness into marvellous light. The parishes reported as having been thus blessed, are:—North and South Glastenbury, West Haven, Trumbull, Middle Haddam, West Chester, Exeter, and Ridgefield.

But while we have cause to bless God for these tokens of mercy, we have cause for mourning and deep humiliation. While the love of many has waxed cold, iniquity abounds. In all our parishes infidelity and other destructive errors prevail to a greater or less degree, and are connected with a corresponding profligacy of manners. Many profane the Sabbath, forsake the sanctuary, and despise all the institutions of religion; and to many, who are regular attendants on the ordinance of public worship, the Gospel seems to prove only a 'savor of death unto death.'

We have to lament that so little spirituality pervades the Churches; that there is no more faith, and zeal, and fervency of spirit among the professed followers of Christ; that there is no more disposition among them to speak often one to another, to stir up one another's minds by way of remembrance, and to unite their prayers and efforts for the salvation of perishing sinners around them.

And we have specially to lament, that God has to such an alarming extent, withdrawn from our congregations the convincing and converting influences of his Spirit.

We remember the years of the right hand of the Most High. We remember the interest which has been given, in years past, to this Anniversary by the reports of great and powerful revivals in almost every part of the State. But it is not with us as in years past. We do not see God's glory as we have seen in the sanctuary. We are not called upon to day to exult in view of our spiritual prosperity, but to weep and mourn, repent and pray. With but few exceptions, our Churches are suffering a spiritual drought. They are like 'the barren heath in the desert, which seeth not when good cometh,' and like 'the mountains of Gilboa, upon which there was neither rain nor dew.'

The following passage, from a correspondent of the Puritan, giving an account of the recent meeting of the Congregational Association of Massachusetts, is a specimen of the same style, and gives, upon striking the balance of the contradictory expressions, the same favorable impression, upon the whole.

'The narratives of the state of religion within our bounds, and by the delegates from foreign Bodies, were uncommonly interesting—in most reports highly encouraging, but in others painfully alarming. The *animating* features of these reports, almost without exception, were, that a high degree of harmony prevails in the Churches; that public worship is well attended—better, many of the delegates testified, than in past years; that the Sabbath Schools are generally in a flourishing state; that the cause of Temperance is, upon the whole, advancing; that there have been fewer ministerial dismissions, within the past year, than common, and that both ministers and congregations are becoming more and more deeply impressed with a sense of the evils of frequent changes: that the distinguishing doctrines of the Gospel are regarded by many with new interest as the 'power of God unto salvation,' and that there is a growing sense of dependance upon the influence of the Spirit, to edify the body of Christ, and convert sinners. We all felt, I believe that *here* was abundant matter for fervent thanksgiving to God; and for myself, I never before got such an encouraging view of the strength and rapid growth and extension of Congregationalism, as from the narratives above alluded to. The Churches of our order in Western New York, in Michigan, in Wisconsin, and in Canada, are much more numerous than I had supposed. If our denominational prospects continue to brighten as they have done for two or three years past, I fear we shall need 'a thorn in the flesh to buffet us, lest we should be exalted above measure.' Were there, or were there not, as the delagates, one after another, gave in their reports, any stirrings of unholy exhulfation in our bosoms!

We have been looking at the bright side of the picture; but in *another* view the narratives were exceedingly alarming. They spoke, without a single exception, I believe, of the entire, or almost entire, absence of revivals during the past year. In Connecticut, with 240 Churches, but 8 revivals are reported; in Vermont, 200 Churches, and but 3 revivals; in Massachusetts, 400 Churches, and but 10 revivals; in the Presbyterian connection, O. S., (the other branch was not represented,) 2000 Churches and about 40 revivals—and so of the rest. As nearly as I am able to calculate, taking all the Churches, Congregational and Presbyterian, represented in our late General Association, not more than one in *fifty* has been visited by the special reviving influences of God's Spirit within the past year! Could any thing be more alarming than this consuming spiritual dearth, extending as it does, from east to west, from north to south? If it continues what will the end be! Who will be raised up to bear the ark of the Lord in the next generation? What will become of the Churches—of the thronged multitudes of impenitent sinners—of the country—of every one of our great benevolent Societies? As might have been expected, the removal from the Churches by death and dismission, have much exceeded the additions by letter and profession. I do not think there has been such 'a forsaking in the midst of the land,' at any time, during the last *thirty* years. There is not time for enlargement upon this most painful topic; but shall we not unitedly lift up our voices and cry, '*O Lord revive thy work*, in the midst of the years, in wrath remember mercy.'

The Recorder speaking of the reports, on the state of religion, given by the different Orthodox bodies, uses this language.

'It is evident that these reports come not from the midst of revivals. The pastors, who bring them, have little to say to cheer and gladden the hearts of those who are mourning over the spiritual apathy which so generally prevails among the Churches of our commonwealth and our entire country. None appear to be at all satisfied with the present state of peace and harmony which most of the Churches are enjoying: With great uniformity and interest, the ministers of their Churhes have testified to the harmony and love existing among them. The Lord Jesus Christ has been smiling on them, in regard to their outward prosperity. But with all this peace and outward prosperity, is it quite certain that the Churches in our connection are enjoying that spiritual prosperity which is most desirable? The hand of the Lord is to be acknowledged in what is now granted. Because the Churches are at peace, are they all advancing in holiness? Is it not to be feared that the opposite is the case, and that some are in the peace of apathy, and settled down upon their lees, while they still appear kind, and approve a faithful ministry.

Perhaps there has never been such a report given as at the present, of the Churches walking in order and harmony, many congregations increasing, and yet few revivals, and the deaths and dismissions from Churches exceeding the additions. What will become of our Churches if they continue in their present, and no more prosperous condition? There have been but about 10 revivals in the 400 Churches of Massachusetts. Such a spiritual, consuming drought, gives just cause of alarm lest it should continue. What is more to be deprecated than the withdrawment of the divine influences? While we believe there is a God in heaven who hears prayer, we may well inquire whether we rely upon his promises, and what, under our present responsibilities, are the duties devolving upon us. We hope that under these views another year will prepare very different reports on the state of religion, not only those of peace and love among the Churches, but of souls renewed and sins forgiven.'

It seems, that, notwithstanding Dr. Beecher's admonition to the contrary, our Orthodox brethren are resolved to employ extra means to work up a revival.

The following recommendation was made to the Churches:

'Deeply pained by the almost entire withdrawal of the converting influences of the Holy Spirit, and fully believing that the arm of the Lord is not shortened that it cannot save, nor his ear heavy that it cannot hear, and that our sins have separated between us and Him, and our iniquities have caused him to hide his face from us; we hereby recommend to the Churches of this Commonwealth, to observe *the last Thursday in September next*, as a day of humiliation, fasting and prayer.'

So far as it bears upon the interests of liberal Christianity as against Orthodoxy, we have no objection whatever to their getting up revivals. The more they have, and the higher they run, the better for us. There are great multitudes in their congregations who have reached, or are reaching the truth, as we hold it. As long as things go on quietly and in order they will remain where they are, but if involved in scenes of fanaticism and folly they will come out from among them. A revival is a tempest that shakes off from Orthodoxy its ripe furit, and there is great danger that it will become a hurricane breaking down the best branches, and perhaps prostrating the whole tree.

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Rev. Parsons Cooke, one of the editors of our neighbor, the Puritan, is travelling in the West, and his paper is enriched with very pleasant and instructive letters from him. We are glad to present, in the following extracts

from his account of the recent meeting of Presbyterian and Congregational ministers at Detroit, what our readers will regard as valuable information. We sympathise with Mr. Cooke in his jealous regard for Congregationalism. We are glad to hear from him that it is spreading and taking deep root in the far West, and that his brethren of that name are preparing to recover themselves from their paralyzing, recreant and suicidal identification with Presbyterianism, and to organize a separate Convention as Congregationalists.

The Convention was organized this day,—after spending most of the day, from 11 o'clock, in the process,—by choosing Rev. Dr. Duffield, of this place, President; Rev. Dr. Riddle and Rev. Mr. Kent, Vice Presidents; and two Secretaries. The first business which was reported by the Business Committee, and the only matter of discussion for the first day, had respect to prowididg some plan for something like a Board of Publication of doctrinal and denominational books and tracts. This proposition elicited from several speakers,—as Rev Dr. Stowe, Rev. Messrs. West, Peet, Hoyt, Wm. Beecher, and others,—some very sensible and pertinent remarks. All who spoke, held forth the necessity of some such plan of operations, as a means of inculcating and vindicating, in the midst of much ignorance, aspersion and misrepresentation, the distinctive doctrines of the Calvinistic system. Some dwelt on the importance of the measure as a cure to misrepresentations of Calvinism, so common at the West. Others thought that the tone of Calvinistic doctrine in the Western churches was really depressed, and that the measure was needed to indoctrinate our own churches; and that when it was alleged that the Westminster Catechism and its doctrines had been suffered to go into disuse by the churches and ministers, there was too much truth in the allegation.

The discussion (if that which was all on one side may be so called,) was interesting and profitable, and showed a waking up to a sense of the importance of sound doctrine, which was an omen of good. But you must know that I am jealous over Congregationalism with (I would hope) a godly jealousy, and my ear is open to the rustling of every leaf. So when one of the speakers on this subject remarked, that such a book-concern was wanted as a means of doing away the differences of views in the Western churches; I asked myself, Does this good Presbyterian brother wish for an organization which will harmonize the Western churches under the Presbyterian form of government?—Then I said, This is my infirmity; perhaps he meant no such thing; and I will keep my eye on the matter, and wait for further developements. But it must be borne in mind, that the Presbyterians in this Convention are three to one, if not five to one, of Congregationalists;—so that Congregationalism would have a small chance, in a book concern that should be got up for harmonizing the ecclesiastical differences of the two denominations. We would not be unreasonably suspicious; and yet, after seeing so large a portion of New England emigrants at the West, by some process, we hardly know what, made Presbyterians, we hold ourselves warranted and bound to keep one eye open, to see that our side has an open field and fair play.

We are sure, that when the Congregationalists who have gone out of New England are left to their free election they prefer to re-produce the institutions of their fathers; and that it requires some artificial means to bring them contentedly under other institutions. This is natural, and it would be strange if it were not so. And we hold that it is the right of the New England churches that are doing so much to plant the Gospel in the West, and the right of those that go forth from them, that no such artificial means shall be used by the denomination with whom we sustain a partnership. All we ask is, that the thing be left to its natural course. In this State of Michigan, we learn that this natural course is working advantageously for Congregational churches;—that the number of such churches is increasing rapidly; that it now fully equals that of Presbyterian churches in this State; that many churches organized as Presbyterian, have lately come back to the system of their fathers; and that of the new churches organized, none, or next to none, assume the Presbyterian form.

Last evening (that is, the evening before the session of the Convention, there was a meeting in behalf of Temperance. It was announced that Dr. Beecher, among others, would speak, and great interest was felt to hear him, and a large assembly collected. The Dr. addressed the meeting, but it was so soon after the fatigues of his journey here, that he failed to reach his usual vivacity and power of utterance; and though he made a fair speech, it was not what the public were expecting from the famed Dr. Beecher. He was followed by Mr. Johnson, from Cincinnati, a land agent; who gave what I took to be a fair specimen of the stumporatory of the West. It was really an effective speech, and covered Dr. Beecher's retreat finely. He made a singular apology for Dr. B.—Alluding to the small proportion of ladies in the assembly, he said that he for one could have made a better speech if more ladies had been present. He was sure of it, so far as it related to himself, and he believed the same was true of Dr. Beecher.

But the Doctor, in his sermon this evening, needed no one to cover his retreat. He more than met the expectation that had been before excited; and the people of the place, we trust, are now satisfied that this is the Dr. Beecher of whom they have heard so much.

SECOND DAY.

*Friday Morning, June 20.* The principal business of this morning was a continuation of the debate (for it now might be so called,) touching the formation of a book concern, for the publication of doctrinal and denominational views. While the leading influence of the Convention, both now and last night, was evidently in favor of doing something, the better to indoctrinate the community, and especially the Congregational and Presbyterian churches; there was evidently a very respectable minority, who either doubted the necessity of any such measure, or were unwilling to see it done.—One member, whom I have known twenty years ago to have brought out in his preaching fully the Arminian doctrine of moral suasion and whose views I have no reason to think have since charged, strenuously maintained that there was no essential departure from the standards of our churches, either in the ministry or the brotherhood. The discussion continued for a long time, before any one seemed to have courage enough to express doubts of the expediency of such a book concern; but after one had broken the ice, others spoke with great freedom against the measure. But still more was said against it out of doors.

Rev. Dr. Beman took a sort of middle ground. He thought that something of the kind must be done, but that the Convention should not act hastily on the subject—that they could do no more than to appoint a Committee, to report on the subject to the next General Assembly. [He seemed here to have lost sight of the fact, that Congregationalists had a name in the Convention, and that it might seem somewhat awkward for them to go, by a committee, to a Presbyterian General Assembly, and take from them a frame and model of a book concern suited to set forth their denominational views and principles.] He remarked, that his natural sympathies and convictions were altogether against such a concern; and yet, though he was sorry for it, there was a necessity for something of the kind. And he gave several reasons why he considered it necessary—such as, *first*, that the Old School Presbyterians have assumed such an attitude, that a wrong impression will result from the absence of such a concern. They have (and he did not blame them for it) a Board of Publication, which issues many valuable works, setting forth the great principles of the Presbyterians; and the impression goes abroad, that these principles belong exclusively to the Old School, whereas they belong as much to the New. Thus the impression is made, that the great Puritan fathers belonged to the Old School General Assembly.

His *second* reason was drawn from the position of the American Tract Society. His purpose was not now to discuss the question as to the alteration of books by that Society. That Society had become a vast manufactory of books, and was sending them abroad over the whole land. These books contained much of our doctrine, and were published in a good degree by our means, and yet the contents of them were not considered as our sentiments. The peculiarities are taken out of them, and we ourselves are left out. Multitudes say, The books are very good, but they are not *yours*. And so we are in danger of being divided as the spoil of other denominations, while all we receive in return is the credit of being very good-natured and liberal.

Rev. Mr. Nevins remarked, that he had visited a large portion of the towns in Northern Ohio, and under circumstances which gave him peculiar opportunities for judging; and he was convinced that, on an average, the number of families who really received the Calvinistic doctrines, would not exceed 15 to a township.—The mass of the people really think that these doctrines are abandoned by us.

Dr. Phelps remarked that these statements, of departures from the doctrines, were exaggerated. And he regretted to hear them, because they were calculated to convey wrong impressions abroad, especially to England. He wished that the question might be tested, whether there were such a defection; and that if there were a minister in the house who had given up a single point of Calvinism, he might be called upon to rise. [We think that such a test would not show many rising, and yet would not be a very satisfactory proof of universal soundness.]

THITD DAY.

*Saturday morning.* The evening sessions had been assigned to exercises with reference to several benevolent objects, which exercises are so similar to those of like meetings nearer home, which have been of late so fully reported in our paper, that it was thought best to occupy no space with them.

The principal business of Saturday morning was the hearing of narratives of the state of religion in the several Presbyteries and Associations. We took somewhat extensive notes of these, but afterwards concluded not to use them. These reports indicate a rapid growth of the number of churches in the western borders of the field, and they show a greater proportion of revivals than have occurred at the same time in the east. They also show these feeble churches to be contending in many cases, at fearful odds, against Popery, Mormonism, Campbellism, Universalism, and in some cases, open infidelity.

A member from Indiana reported, that Infidelity was especially prevalent in the region of the abortive attempt of Robert Owen to establish his community. But he stated that the value of property was so reduced in the immediate vicinity of the place where that community had been, that a man owning what was once esteemed worth some 20,000 or 30,000 dollars in houses and lands, did not receive a rent of one hundred dollars from the whole. And this was the result of the bad state of morals in that neighborhood. The member, that reported from the region of Abner Kneeland, stated, that from the time of Kneeland's failure to be elected to the Legislature, his fortunes began to wane; and that his Society have been scattered and blotted out.

*Saturday afternoon.* The Committee on Slavery reported as follows:

Whereas, The Convention held at Cleveland, June 20 1844, did with great and most desirable unanimity record their solemn and decided testimony against the system of American Slavery, as a great *moral*, *personal* and *political* evil, threatening the best interests and hopes of our beloved country, and declared it to be the duty of all men, in all suitable ways, to make known their hearty disapprobation of the system, especially by avoiding all such fellowship with those who upheld it as might imply any connivance at its perpetuity or extension, therefore.

*Resolved*, That this Convention (more numerously attended and covering a still wider field than the one here referred to) feel called upon at its present session, deliberately to adopt and reaffirm this decided declaration of sentiment on this great subject, and at the same time to express their unfeigned gratitude to God, that in every way, by the advances of his providence and the triumphs of his truth, by the more earnest counsels, the deeper toned remonstrances, and the increasingly fervent desires and prayers of the wise and good of all lands touching the evil in question, he is affording us cheering tokens that he is about to establish the principles here recognized in all hearts, and to work a practical conformity thereto in all benevolent associations and operations throughout the Universal Christian Church. In the prospect of such a blessed consummation, this Convention heartily rejoice, and for it, as in duty bound, they will unceasingly pray.

This after some discussion, was adopted *nem. con.* The discussion was somewhat spirited, with fewer departures from courtesy, however, than have usually characterized such discussions. For this, by the way, seems to be a subject which, for some reason, has proved to be very difficult to discuss in a right spirit.

In connection with the Resolutions, above quoted, passed by the body of ministers at Detroit, on the subject of SLAVERY, we present the action of the Massachusetts Congregational Association on the same subject.

The Committee on the slavery question submitted the following Report:

The General Association of Massachusetts, having often and earnestly expressed their abhorrence of slavery, grieving that the system yet exists and is sustained by some Christians and Ecclesiastical Bodies as authorized by the Word of God, do solemnly re-affirm their faith; that the Word of God is utterly opposed to slavery as it exists in these United States, and that as far as the Bible obtains the ascendancy in the conscience and heart of Christians, and of the Church, such Christians must and will separate themselves from all responsible connection with the system, and in the spirit of fraternal fidelity we would earnestly beseech all Christians and Ecclesiastical Bodies connected with that system, to be living examples of the Gospel, and in the light of God's truth carefully to review their opinions and practice, and to do their utmost to free the Church of Christ from the pollution of this guilt.

*Resolved*, That this expression of opinion be entered on the Minutes of the General Association, and that the Secretary be directed to transmit a copy of it to the several Ecclesiastical Bodies with which we are in correspondence.

After some debate, and the moving of the previous question, the report and resolve were unanimously adopted.

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The report on the state of religion among the Orthodox Churches of Vermont, admits the decline of Calvinism, and the general system of doctrines classed under that name, in the following passage.

'There is reason to apprehend that our churches are less enlightened and established in the doctrines of grace than they were in earlier times; that, to an extent of which they themselves are hardly conscious, these doctrines—once the glory of our northern churches—are rather tolerated in their creeds, than made the daily food of their souls; that they are less popular as topics for instruction from the pulpit, and hence are less often introduced into the pulpit, and when introduced, inculcated with greater caution and reserve, and with a more timid and dubious application to the conscience and heart of the hearer.

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A correspondent of the New York Observer speaks in high terms of a discourse on Temperance delivered at Syracuse by Rev. Mr. May of the Unitarian Church in that city.

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The New England correspondent of the same paper thus remarks upon Unitarianism. It is in a more subdued tone than has been used, heretofore, by the Orthodox, who have boasted that we were almost extinct—and it mentions a fact which ought to be borne in mind, that the transcendentalism which is just disappearing among us, at one time was equally current among the Orthodox.

UNITARIANISM.—Is it gaining ground? I think it is *relatively* losing ground. It builds a new church now and then, and sends out preachers into regions where its 'other gospel' has not been heard, but the Orthodox Congregationalists are far in advance of it, and will, I believe, maintain with ease the ascendancy. Two or three years ago the Unitarians were likely to gain something by the tendency of some of the Orthodox clergy towards the transcendental style of preaching. There was *one* time some young ministers, and a few not *very* young, where seized with an epidemic that was attended with a muddy expectoration which they called 'profound preaching,' and supposed to be very much *a la* Coleridge, but their hearers thought it sublimated nonsense and so it was. While this epidemic raged, there was good reason to fear that Socinianism would thrive; but I believe it has passed by. The recent movements at Harvard University are also indicative of the steady progress of truth and right, and however the Unitarian party may flatter themselves in their strong holds, the leaven is working that will, sooner or later, leaven the whole mass.

## SECULAR INTELLIGENCE.

### WEEKLY SUMMARY.

In a recent paper we gave an account, in this department, of the late celebration, or general assemblage of the Odd Fellows. A much respected correspondent and personal friend has addressed to us a letter, with a communication, complaining of the manner in which we spoke of the gathering of the Odd Fellows, of their appearance, and of their institution. We are surprised that our correspondent interpreted our language as expressive of any particular interest in that association, or as conveying any marked commendation of its organization, usages, or operations.—We chronicled faithfully, in a few sentences, the appearance they made and the impression received, on the occasion of their assembling in this city. We stated what we had been told by persons of excellent character and judgment of the good effects supposed to have been produced in some places, and we ventured kindly to offer a few suggestions and cautions for the consideration of the members of the Society. If they practice any adjurations, or make use of any awful ceremonies, or pretend to have any cabalistic mysteries or oath-bound secrets, it is more than we knew or suspected, and is undoubtedly to be both regretted and condemned. We regarded them as merely a benevolent association, united somewhat on the principle of a vast mutual assurance Society, and as such we hoped they would do good. If such is their character, and such their purposes, they have a right to associate and conduct their affairs in an organised system, and assemble in as large numbers as they may choose, and have their music and banners, and if they see fit wear badges, and call themselves by any name, however odd or absurd it may sound to our correspondent or to ourselves. If they do not violate the law, or pursue any sinister design, but keep within the limits of temperance benevolence and charity, we shall continue to look upon this celebration with as much satisfaction, to say the least, as we do upon other public ceremonies and parades, which gratify the social principle, amuse the popular taste, or promote the cheerfulness and vivacity of the public mind. As this department of our paper is quite limited, and as the subject is not particularly within the circle of the interests to which it is devoted, we must decline to open our columns for an extended discussion of it. Such a discussion would be more appropriately transferred to the secular or political press.

The State of New York has completed the redemption of the debt contracted in the construction of the Champlain and great Erie canal, and the money is already in hand for the redemption of the debt contracted in the construction of the Chenango Canal, which becomes due on the 1st of January next.

The 'American Ethnological Society" have published, at New York, a volume of their transactions, of nearly five hundred octavo pages. Albert Gallatin has supplied an article of great learning and research on the 'Semi-civilized nations of Mexico, Yucatan, and Central America.' It sheds more light on the question of the origin of the part of the human race found in America, and on the magnificent mysteries of architectural remains and other monuments of former grandeur, than any other work. He is of opinion that America was peopled from Asia, and states that there were one hundred different languages spoken on the continent.

The population of Detroit is between 10,000 and 12,000.

On Wednesday evening, July 2d, the steamer Acadia, having taken the place of the Hibernia, which was delayed for repairs, arrived in Boston—a passage of a little more than 13 days,—67 passengers from Liverpool, and 16 from Halifax, to Boston.

The Britannia arrived in Liverpool, on the 13th of June—12 1-2 days.

The Maynooth Bill has passed the House of Lords with a larger majority even than in the commons. There has been a change of ministers in Belgium, to the advantage as is said of liberal principles.

From an answer of Guizot, in the French Deputies, it is evident that, while France earnestly dissuades the Annexation of Texas, she is not prepared to oppose it with force.

The abdication of Don Carlos has not settled the perplexities of Spain, and it is doubtful whether the marriage of his son with Queen Isabella will be effected, or answer the purpose.

It seems that the oscillation of the cars on the English railroads, when the motion is nearly 50 miles an hour, is so great, that in one instance the passengers could not keep their seats, the train became separated, and some of the cars were thrown from the track.

The silver and copper mines of Lake Superior are found very rich, and valuable, yielding a large per centage on analysis.

The 4th of July was celebrated in Boston, and throughout the country, in the usual manner, with such variations from pecedent as indicate the progress of civilization among us. There is an appearance of less military pageantry than in former times—less powder is consumed; and a higher degree of order, temperance, and refined taste seems to be manifested. Floral processions, and civic and philanthropic demonstrations, command the popular favor, gratify the feelings, and excite the interest of the community.

The Floral procession and the sale of flowers in the public garden, in Boston, by the pupils of the Warren Street Chapel, under the superintendence of Mr. Barnard, whose devoted and laborious services are becoming more and more appreciated in this city, attracted great interest, and introduced the festivities and gratifications of the day most happily. There were besides, a procession of Catholic Sunday School children, another of the Sons of Temperance, and another of the Irish Charitable Relief Society—a cavalcade of truckmen, and the Municipal procession, escorted by the Washington Light Guard. The city oration, by Charles Sumner, Esq., was delivered in the Tremont Temple, and was, we learn, a bold, eloqnent, and masterly performance, going unreservedly against all war whatever. At the dinner, several speeches of interest and ability were delivered, elicited by the doctrines which the orator of the day had broached. In the evening there was a display of fire works. During the day the streets of Boston were crowded with an unprecedented number of strangers, and the common presented a spectacle of extraordinary interest. Its magnificent avenues of trees shaded moving throngs of happy and orderly people, and its verdant bosom was covered, in all its parts, by well dressed and well behaved persons, strolling along its paths, or seated, in social gatherings, on its surface. We were struck with the extent to which foreign countenances contributed to the general aspect of the crowd, and we could not but be pleased to reflect that in our country a refuge is opened and a peaceful and thriving home afforded to such multitudes, who in their own lands had not experienced so happy a lot. May they be brought under such influences as will lead them to be true and faithful to the country which admits them to its privileges.

The common, during the display of fireworks, included within its enclosure the densest multitude it is thought, that ever was collected there, and all moved about, and dispersed, in good order and without accident. Extra trains carried a large part of the visitors to the city back to their homes, at the close of the evening. 1400, went out in two trains on the Worcester road—2000 in three trains on the Eastern road, and at a similar rate, we presume, on all the others.

On the 4th the Eastern railroad conveyed 14,403 passengers.

Another awful conflagration has occurred at Quebec. 1300 houses burnt, and 6000 persons deprived of the roofs that covered them. The former fire destroyed one third, and this another third of that devoted city.

The brig Porpoise, of Brunswick, Me, has been captured, as concerned in the slave trade, and sent home, from Rio Janeiro; she arrived in this port on Sunday (6th) under charge of an United States naval officer.

It is proposed to make use of thick plates of glass for the roofs of houses, instead of slate, or metallic or wooden coverings.

The United States steamer Princeton has arrived at Annapolis, Maryland, from Galveston, bringing intelligence of the passage of resolves, unanimously, in both houses of the Texan Congress, acceding to President Polk's proposals of annexation. Texas is, therefore, received into this confederacy; and the consequences upon the balance of power, and the condition and prospects of the American Union, are to be met. The crisis is most serious, and we both hope and believe that it will be overruled by a righteous and omnipotent Providence, in such a manner as to baffle the designs of those who disregard the rights and interests of humanity, and promote, instead of checking, the prevalence of freedom, righteousness and peace on this continent.

Wilson Shannon, our late minister to Mexico, has communicated to the Secretary of State an explanation of the circumstances connected with the Mexican installments. It seems that drafts on local treasuries were receipted by our agent as cash paid. But the exigencies of the Mexican army drained the local treasuries, so that they have not been able to meet the drafts, although it is thought certain that they will.

We regret to learn that in other parts of the country some dreadful accidents happened from the use of powder on the fourth. In Ithaca, New York General Boyd, Professor Quimby and John Nix, Esq., were killed by the explosion of a cannon.

In Providence one man was killed and two others injured by the premature discharge of a cannon.

In the city of Washington several deaths occurred, and many persons were injured by the discharge of rockets, owing to some defect of the arrangements, in a horizontal direction, a species of accident which has occurred before elsewhere and been attended with destructive effects. In the city of New York a boy was badly burned and injured by the simultaneous explosion of a bunch of fire crackers, in his pocket.

We earnestly hope that the day is not far distant when the use of powder, in every form in which it is capaple of doing mischief, shall be dispensed with, on this and other public days. Would it not be better to appropriate the same money, now devoted to fire-works, to a grand illumination? Might not Boston Common, by various illuminated transparencies, erected on frames at suitable points, by blazing lamps hung in and between the trees, and by such voluntary lighting of windows in the surrounding streets as might be convenient and agreeable, and by bands of music, be made, on the evening of the anniversary of Independence, a scene of splendor and delight, such as has never yet been experienced?

The several Sunday schools of Springfield, Long Meadow, and West Springfield, on the morning of the Fourth, in a train of 30 cars, containing between 2200 and 2300, proceeded to Chester Factories, where they were met by additional throngs, and assembled in a beautiful grove on an elevated site, and spent the day in festivities and exercises appropriate to the company and the occasion.

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*** SMITH'S WEEKLY VOLUME. Jordan & Wiley 121 Washington street, have the numbers completing the last volume of this excellent selection of books for family reading.

Jordan & Wiley 121 Washington street, have the 'American Re-print of the last Westminster Review.' They furnish the four leading Foreign Reviews at but $2 each.

Saxton & Kelt have the 'Eclectic Magazine of Foreign Literature,' for July, 1845—and 'Harper's Illuminated Bible,' No. 32.

A. Tompkins—38 Cornhill has published the 'Ladies Repository,' for July.

T. H. Carter & Co., 'Little's Living Age,' No, 61.

'Mirror of Christian Evidences,' by A. G. Comings—135 Harrison Avenue. A pamphlet containing several pieces, and which we think may do much good.

'Brownson's Quarterly Review,' for July, presents as usual the views its editor takes from his present position, in the Christian world. The article on Transcendentalism contains some considerations worthy of the serious reflection of those interested in, or inclined towards, the fashion of speculation and phraseology indicated by that term.

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ALUMNI OF THE THEOLOGICAL SCHOOL. The Annual Meeting of the Alumni will be held in the Chapel of the University at 3 o'clock P. M., of the day of the Exhibition of the Theological School.

The Address will be delivered in the Rev. Mr. Newell's Church, by Rev. Dr. Lamson, at 4 o'clock.

CHANDLER ROBBINS, *Secretary.*

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*** The Discourse before the Class, who are about to leave the Divinity School in Cambridge, will be delivered on Sunday evening next, in Rev. Mr. Newell's Church in Cambridge, by Rev. Andrew P. Peabody of Portsmouth. Services to commence at half past seven.

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FIRST CONGREGATIONAL SOCIETY IN LEXINGTON, MASS. Rev. Jason Whitman late Pastor of the Second Unitarian Society Portland, Me., has received and accepted a unanimous invitation to become the Pastor of the First Congregational Church and Society in Lexington, Mass.

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☞ WORCESTER ASSOCIATION. The brethren of this body are notified that their next meeting is appointed at the house of Rev Mr Hill, in Worcester, on the 15th inst, at 5 o'clock, P. M.

jy12 DAVID FOSDICK, Jr., Scribe.

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☞ MEADVILLE THEOLOGICAL SCHOOL. A sufficient number of copies of Jahn's Introduction to the Old Testament, for text books, is required at this School. The work is out of print and cannot be obtained at the bookstores. Any person who possesses a copy and is willing to part with it will confer a favor on the school by leaving it James Munroe & Co's, with the price and name annexed.

jy12 RUFUS P. STEBBINS.

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☞ THE UNION PASTORAL ASSOCIATION will meet at the house of Rev John Bartlett, in Marblehead, on Tuesday, July 14, at 8 o'clock, A. M.

Brethren will please observe the change of hour.

jy5 By order of the Secretary.

## MARRIAGES.

In this city, by Rev Mr Gray, Mr Edward Carroll to Miss Martha M. Amherst, all of this city.

8th inst, by Rev Mr Barrett, Mr Edwin Howland to Miss Mary A. Rust.

On Sunday evening, by Rev Chandler Robbins, Mr Henry A. S. D. Payne of Boston, to Miss Eunice Boynton of Gilmanton, N. H.

2d inst, by Rev Mr Chapin, Mr Isaas M. Clark of Malden, to Miss Mary Ann Lang of Boston.

In Salem, Mr Wm Goodrich of Danvers, to Miss Jane Dawson.

In Brookfield, 25th ult, by Rev Seth Alden, Dr I. Allen Penniman of New Braintree, to Miss Julia M. Crosby of Brookfield.

In Brookline, LI, 2d inst, by Rev Dr Humphrey, Rev John Humphrey of Charlestown, Ms, to Miss Lucy Henderson of Thomaston, Me.

In Rensselærville, NY, 1st inst, Rev Edward A. Renouf, of Lowville, Lewis county, N.Y., formerly of Boston, to Harriet, daughter of Edward Lester, Esq. of K.

In Pontotoc, Miss. 3d ult, Henry A. Orne, Esq. to Elizabeth Putnam, daughter of Capt Richard E. Orne.

## DEATHS.

In this city, on Monday evening, very suddenly, Miss Sally G. Lewis, 56.

2d inst, Mrs Fanny, widow of the late Moses Short, formerly of Newburyport, 60.

On Sunday morning, of consumption, Mary Ann, wife of George Roberts, 29 yrs 9 mos.

In Charlestown, 3d inst, Mr Wm H. Delano, 36 yrs 6 mos.

4th inst, Eliza Ann, wife of Mr Warren Tapley, and daughter of Mr R. Hunt, 30.

In Dedham, on Tuesday evening, Ebenezer, only child of James F. and Frances M. Fish, 1 yr.

In Cambridgeport, on Tuesday morning, Miss Elizabeth A., daughter of Mr John Winship, 27.

In Billerica, 28th ult, Mrs Susan, wife of the late Dr Thaddeus Brown, 36.

In Wayland, 18th ult, Mr Ira Draper. 56.

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EMERSON'S ARITHMETIC, in Three Parts. Part First is a small book, designed for the use of young classes, from five to eight years of age.

Part Second contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book having been recently enlarged, is now sufficiently extensive for common schools.

Part Third, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

This System of Arithmetic has been adopted by the Boston School Board, to take the place of Colburn's First Lessons and Sequel,—by the Providence Board, to take the place of Smith's Arithmetic,—and by the Philadelphia Board to take the place of Pike's. The recommendations of the work are from gentlemen who do not lend their names to give countenance to indifferent publication. They are such as the following:

To Mr Frederick Emerson: Sir,—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far. It unites simplicity with fulness, and will thus be sure to interest the beginner, while it furnishes, at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
Late Professor of Mathematics and Natural Philosophy in Williamstown College.

To the Publishers of Emerson's Arithmetic: Gentlemen,—I have examined the Third Part of Mr Emerson's Arithmetic with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business, are its great recommendations. I hope it will soon be introduced into all our schools, and take the place of ill-digested treatises, to which our instructors have hitherto been compelled to resort.

Respectfully, BENJAMIN PIERCE,
Professor of Mathematics and Natural Philosophy, Harvard University.

[Conclusion of a Letter to the Author.] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed, I do not know any one particular in which, for the use of very young pupils, they could be improved. Yours respectfully,
JAMES DEAN,
Late Professor of Mathematics and Natural Philosophy in the University of Vermont.

[From the Masters of the Public Schools of Boston, in the department of Arithmetic.] Emerson's System of Arithmetic, [First, Second, and Third Part,] has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. Mackintosh, Jr., Hancock School.
James Robinson, Bowdoin School.
Levi Conant, Eliot School.
Aaron D. Capen, Mayhew School.
Josiah Fairbank, Adams School.
John A. Harris, Hawes School.
Reuben Swan, Jr., Wells School.
Nathan Merrill Franklin School.
Loring Lothrop, Endicott School.
Charles Kimball, Boylston School.
Joseph Hale, Johnson School.
Samuel L. Gould, Winthrop School.

Boston, Jan. 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those schools who have faithfully learned the Second Part, which, in my opinion is an excellent work.

THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed.

LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school room. FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

[From the Masters of the Public Schools of Providence.] Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. T. Keith, Benefit street School.
C. Farnum, Jr., Elm street School.
N. B. Nichols, Arnold street School.
J. D. Giddings, Fountain street School.
D. Burbank, Prospect street School.
Amos Perry, Summer street School.

Published by JENKS & PALMER, Boston.
jy12 3t

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

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INTELLECTUAL ALGEBRA; or Oral Exercises in Algebra; for Common Schools, by D. B. Tower, A. M.

Boston, June 20, 1845.

Messrs Saxton & Kelt; Gentlemen,—We have examined the Intellectual Algebra, by D. B. Tower, and we are glad to find that the hitherto perplexing science of Algebra is so simplified and so clearly illustrated, as to render it easily attainable by the younger classes of children.

Mr Tower has the merit of originality in his conception of an 'Intellectual Algebra.' The value of this work is much enhanced, not merely from the fact that the author ranks high as a Mathematician; but in an especial manner, since he has been a successful Teacher in this department, and is thoroughly versed in the best modes of presenting the subject to the minds of his pupils in the various forms of practical instruction.

The work is systematic in its arrangement, it contains all that will be useful in Common Schools, and is just what is wanted to make a thinking pupil. We can, therefore, commend it to the notice and patronage of Teachers, Parents, and School-Committees; believing that where it is used the pupils will acquire not only a competent knowledge of Algebra, but, at the same time, they will be making as much progress in Arithmetic, as they could, if required to give their exclusive attention to the best text books now used in Oral Arithmetic.

Cornelius Walker, Richard G. Parker,
Samuel Barrett, Frederick Crafts,
Abner Forbes, Albert Bowker,
Charles B. Sherman, Josiah A. Stearns,
Thomas Baker, Isaac F. Shepard,
George B. Hyde, *Grammar Masters.*

Mr Pierce, the experienced Principal of the Normal School, West Newton, June 26th, writes, 'I am so well pleased with it, (the Algebra,) that I propose to introduce it into the Model School next Term.'

Published by SAXTON & KELT, 133 Washington st. jy12

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SCIENCE OF LETTERS. Pantography, or Universal Drawings, in the comparison of their natural and arbitrary laws, with the nature and importance of Parigraphy, as the Science of Letters; being particularly adapted to the orthopic accuracy requisite in international correspondences, and the study of foreign languages, with specimens of more than fifty different Alphabets, including a concise description of almost all others known generally throughout the world; by Benajah J. Antrim; price 50 cts, 1 vol 12 mo.

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INFIRMARY FOR THE RADICAL CURE OF HERNIA OR RUPTURE, VARICOCELE, &c. DR. HEATON devotes special attention to the above and analogous diseases, and is able to effect a Radical Cure under almost every variety of form in which they occur, at his Infirmary No 40 Lincoln St., daily, from 1 to 2½ o'clock; and at his office No 7 Winter Street, Boston, as usual, except when attending to professional calls.

Dr. H. has an improved Truss or Hernial Supporter, for the retention and relief of RUPTURE, possessing many advantages over those generally used, from its peculiar adaptation to the anatomy of the parts, which may also be had by application. jy12

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FRANKLIN ACADEMY, IN NORTH ANDOVER. The Trustees of this Institution give notice that the Summer Term will commence on Wednesday, July 23d, under the care of Mr Hiram Berry, whose success in this School, the past term, as a Teacher and Disciplinarian entitles him to the confidence and patronage of those who wish to have their sons affectionately governed by the influence of kindness and faithfully instructed in all the branches preparatory for the University or the Counting Room.

North Andover, July 12, 1845.

Published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. jy12

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VALUABLE BOOKS, published by CROSBY & NICHOLS. Greenwood's Sermons of Consolation, 12mo; The Young Maiden, by Rev A. B. Muzzey, 6th edition; Man a Soul, or the Inward and the Experimental Evidences of Christianity, 12mo; Hebrew Tales compiled from the writings of the ancient Hebrew Sages, 18mo; Thoughts on Moral and Spiritual Culture, 2d edition, 12mo; A Scripture Catechism of the Christian Religion, by Rev E. Peabody; Practical Discourses, by Rev Geo W. Wells, with a Memoir by Rev C. A. Bartol, 12mo; Christian Hymns, compiled by a Committee of the Cheshire Pastoral Association, 2d edition—nine Societies have already introduced this collection; Life in the Sick Room, by Harriet Martineau, 2d edition; Mrs Sedgewick's Moral Tales, comprising Louisa and her Cousins; Lessons without Books; The Beatitudes and Pleasant Sundays; Miss Martineau's Five Years of Youth, 3d edition. For sale at 118 Washington st. jy12

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CHILD'S FRIEND,

## POETRY.

### THE DEATH-BED.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers
To eke her being out.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad
And chill with early showers,
Her quiet eyelids closed;—she had
Another morn than ours.

### A DREAM OF HEAVEN.

Lo, the seal of Death is breaking,
Those who slept its sleep are waking,—
Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraphs' hymn is singing,
And the living rills are flinging
Music on immortal air!

There, no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;—
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid superber verdure glowing
Than is sunn'd by mortal skies.

There the groves of God, that never
Fade or fall, are green for ever,
Mirror'd in the radiant tide;
There, along the sacred waters
Unprofaned by tears or slaughters,
Wander Earth's immortal daughters,
Each a pure Immortal's bride.

There no sigh of memory swelleth,
There no tear of misery welleth,
Hearts will bleed or break no more:
Past is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radiant waves' meander,
All we loved and lost to see,—
In this hope, so pure, so splendid,
Vainly with our being blended?
No! with Time ye are not ended,
Visions of Eternity!

### A MEDITATION.

The fragile leaf that floats upon the wave,
May reach through many a storm, the distant strand;
While the proud bark, which dared its power to brave,
A shatter'd wreck, with fragments strews the sand!

The tender form, which bends to sorrow's blast,
Oft rears its head and smiles, when woes are spent;
While the stern heart, unyielding to the last,
Strains against grief, and in the strife is rent.

So modest virtue, by temptations tried,
Turns from the foe, and shuns destruction's brink;
But rash presumption, boastful in his pride,
Rushes to meet the peril,—and to sink.

In doubtful scenes, oh be that spirit mine,
Which sways with humble hope the Christian's breast!
So shall I to my God my course resign,
And pass through storms of earth to heavenly rest.

## MISCELLANEOUS.

### EPITAPH FROM THE OLD BURIAL GROUND OF CONCORD, MASS.

This celebrated epitaph, which, although often published before, will bear to be published again, is understood to have been written by Daniel Bliss, Esq., a lawyer at Concord before the Revolutionary War. He was the son of a minister of that place whose name and history occupy a large space in the ecclesiastical annals of the town. This single production will secure to its author forever the credit of taste, ingenuity, and an enlightened moral sense; and proves that sound abolition sentiments were cherished then as strongly as at the present day.

GOD
Wills us free.
MAN
Wills us slaves.
I will as God wills.
God's will be done.

Here lies the body of John Jack, a native of Africa, who died March 1778, aged about 60 years.
Though born in a land of slaves,
He was born free.
Though he lived in a land of liberty
He lived a slave;
Till by his honest, though stolen labors,
He acquired the source of slavery,
Which gave him his freedom.
Though not long before
Death, the grand tyrant,
Gave him his final emancipation
And set him upon a footing with kings.
Tho' a slave to vice,
He practic'd those virtues
Without which, kings are but slaves.

### BOSTON LATIN SCHOOL.

We have regretted that a pressure of other matter has prevented our inserting the following notice, which appeared originally in the Boston Courier, at an earlier date. But an institution which goes back into so venerable an antiquity, and which will continue while the world endures to dispense its beneficial influences, is equally interesting at all times. The Latin School of this city has laid the foundation of much of the thorough scholarship, and classical literature, and accomplished education of which our country has been able to boast. It has contributed exhaustless streams to enrich the neighboring University, and has operated, with essential efficacy, in rendering this city the literary emporium of America, and the head quarters of knowledge, liberty and order.

—

'An association of gentlemen, who have been teachers and pupils in this institution,—the oldest of the kind in the United States,—assembled at the School-House in Bedford street recently, and organized as a corporate body, by the name of *The Latin School Association*. The following named gentlemen were elected officers, viz:—

Benjamin A. Gould, President.
Rev. Alexander Young, Vice President.
S. J. Bridge, Secretary.
E. S. Dixwell, Librarian.

Five gentlemen, whose names we are not in possession of, were chosen as directors.

From the Evening Gazette we learn that the meeting was one of great interest. 'The reports of several committees were highly gratifying. One from the Historical Committee, by Mr. Edward E. Hale, was full of quaint and amusing incidents. He read extracts from communications made by several gentlemen who were under the ancient regime, and especially from those of Dr. James Jackson, and the Hon. H. G. Otis. The latter gentleman gave a very graphic and lively account of his entering the school under Master Lovell, and of his attendance on the morning when the British made their first decisively hostile movements. He says 'the regulars' were so drawn up, and extended so far, as to prevent access to the School from Beacon street, and the boys from that direction had to go round through Court street, and up School street. On entering the school, he found the Master shared the general excitement, and immediately gave the order which usually preceded dismissing the boys—'*Deponite libros*,'—adding, 'The war has begun, and the school is done.' It will be recollected that Mr. Lovell having taken sides with the British, retired to Halifax when they evacuated Boston, and he never returned to it. When Mr. Otis returned to the school it was under the care of Mr. Hunt, with whom, it appears from other sources, he was a great favorite. And long after, whenever he desired to rouse the ambition of his scholars, he would tell them to 'look at Harry Otis,' if they wished to see what they might be, if they would but exert themselves.'

Several donations of books, minerals and money, were announced. A letter from the Hon. Judge Davis was read, offering for acceptance some very rare and valuable books for the Library.

The following correspondence was read:—

BOSTON, May 7th, 1845.

To B. A. Gould, Esq., President of the Latin School Association:

Dear Sir,—Having heard that a number of my fellow-citizens, friends of education, have united themselves into an association for the purpose of promoting the interests of sound learning, and especially for increasing the amount and enhancing the value of the instruction given at the Public Latin School in Boston, I send you enclosed a donation of Five Hundred Dollars in futherance of the objects above mentioned, to be invested, in Books, Casts, Models, or any thing else the President and Directors of the Association may think proper.

It affords me pleasure to have it in my power to contribute to the aid of this ancient and renowned Institution, The Boston Latin School. Under its influence many of our most distinguished scholars and eminent men in Church and State have commenced, (some of whom have there completed) their classic education.

I wish continued success to the Institution, and that the youth who enjoy its advantages, may properly appreciate them, and that in time to come, as heretofore, it may help to form men who will be a blessing to their age and generation.

I am, sir, with *great* respect,
your most obedient, most humble ser'vt
SAMUEL APPLETON.

BOSTON, May 8th, 1845.

Dear Sir,—It is with peculiar gratification that I have the honor to transmit to you a vote of thanks from the 'Boston Latin School Association' for your liberal and timely donation of five hundred dollars for the advancement of their present design of furnishing for the School a choice and sufficient Library for reference, and other auxiliaries for illustration.

Your benefaction is early and therefore doubly kind. It is also exceedingly liberal—but in this it seems only a part of that systematic munificence, which seeks objects the most deserving, in order to justify the highest degree of liberality.

That you may long continue to enjoy the respect and esteem of your fellow-citizens, and the sympathy of the philanthropic, and to dispense through a grateful community the blessings with which Providence has crowned your own honorable exertions, is the sincere wish of
Your most obedient, humble ser'vt.
B. A. GOULD,
In behalf of the B. L. S. Association.

To SAMUEL APPLETON, Esq.

It is hoped that others of our wealthy merchants will think the example of Mr. Appleton worthy of imitation; and we regret that the editor of the Courier is unable to manifest his regard for this noble institution in a like manner. His estimation of its usefulness has been signified in a different way, that is, profiting by its advantage. Two of his sons obtained its honorary testimonials, and went through its entire course of studies preparatory to their entrance into Harvard College;—three others were there in part prepared for the university; and a sixth is now one of its happy pupils! Long may it continue, an ornament to Boston, dispensing its honors to the poor as well as to the rich, and diffusing the blessings of science, learning and morals to a enlightened and happy community. [Courier, May 14.

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For the Register.

MR. EDITOR, Dear Sir:—In a late paper I believe you took notice of the death of a person in this city who was supposed to have reached an extraordinary age. A recent number of the *Evening Transcript* contains a statement concerning her actual age, furnished by one whose antiquarian diligence renders his opinion decisive in such a case. As he has however given the data on which his conclusion is founded, every reader can judge of its correctness. You may be glad to rectify the error which you have, innocently helped to spread abroad, and I therefore enclose a copy of the Transcript. Whether the individual in question was self-deceived—misled by a feeble memory, or whether she was willing to mislead others through the poor ambition of being considered *very old*, itis at least a remarkable case of mistake which might have been perpetuated beyond the possibility of correction but for the perseverance of the gentleman who has ascertained the truth, and it suggests the inquiry whether similar errors may not have passed without detection in other instances of presumed extreme longevity. G.

MR. EDITOR. *Aged one hundred and six years* was the official annunciation of the death of the poor widow who has led me so long a CHASE, since the report in your paper of the 21st of May. The story, taken from her own lips, prepared by my excellent friend, ready to every good *work*, appeared in the Transcript of the 29th of May last, with some suggestions from me of reasonable caution in giving credit to the bundle of manuals, and a correction of three or four years, was indeed, submitted in your paper of the 4th of June by *another* hand, tracing the words exactly from the poor woman's mouth at an earlier day, giving the birth 27th of October, 1742, instead of the same day of the month 1738.

My benevolence leads me to some fruitless trouble to others, and so I assure your readers that no record of the birth of Elizabeth Sanders can be found from 1738 for more than twenty years—that no record of the marriage of Ezekiel Litchfield to Elizabeth Sanders, (which she said occured before she was 17) before our year of Christ, 1782; that no admipistration on the estate of her father, (who would have been rather alarmed at such a tale as his daughter told of his being factotum to Gov. Hancock before and after the revolution) is found before 1800, nor any upon her husband's (that was large enough to get her a second husband before she was 20) in all my research of more than thirty years after the period when, with decent respect to her own relation, he must have departed.

Now for the TRUTH. In the most careful record of Rev. Timothy Cutter, D. D., Rector of Christ Church, Boston, for about forty years before his death, in 1765, we ought to find mention of her baptism, which she referred to that font. Well, there it is, under date of 15th November, 1761, proved that Elizabeth, daughter of Edward and Mary Sanders, was there baptized.

Of marriages, the record is often unattainable, because the clergyman neglects to make return, and the volume that did hold those between 1751 and 1761 is lost; but, we know the law required a more sure evidence of an important preliminary, that is, publishment of intent in the Town Clerk's books. Newspapers, which we all so eagerly traverse now-a-days for deaths and marriages, did not contain any before the revolution, except of distinguished persons. But in our town books, kept by Ezekiel Goldthwait, Town Clerk, as accurately as by my old friend, William Cooper, who succeeded him in 1761, is recorded the intention of marriage, 15th of March, 1759, (twenty years later than Elizabeth Sanders remembered she was born) between her parents.

However, as our wonderful widow said she was but 17 years old, when first married to Ezekiel Litchfield I was most anxious to obtain proof of her own change of state, and began my search so many years back, that I was nearly discouraged, after turning over several hundred pages. It was feared that my incredulity would be forever pointed at as a warning against doubters. The case of Robert Twelves Hews, who had advanced six or seven years beyond the recorded age, kept up my perseverance for a double length of time. Yet it was not rewarded until the precious writing of old town Clerk Cooper gives 20th June, 1782, of Ezekiel Litchfield the intention of intermarriage with Elizabeth Sanders. Sixty-three years ago, she was then, in her own judgment, seventeen years old. Had this been literal and exact truth, my hardihood in saying I should not be surprised, if she were less than eighty at her death, would have been justified. But she was actually a few weeks more than EIGHTY-FOUR, instead of one hundred and six.

Most untiredly yours, J. S.

### NIGHT ON THE NILE.

BY THE COUNTESS HAHN HAHN.

The evenings on the Nile are the most beautiful that I ever have enjoyed. In the day time the beautiful sun-rays, are so powerfully reverberated from the water, the desert sands, and the chalky hills, that one, does not feel disposed to quit the cabin. But towards evening, you come out, recline for a couple of hours upon a broad sofa, and breathe light, bland, fresh air.—The sun sinks behind the dark-blue Libyan hills, while his beams fall upon Arabian summits as a prism, clothing them with the hues of flowers, butterflies and gems. Some of the hills look like great glowing roses, others, like chains of amethysts in a golden setting. The quiet water faithfully mirrors the beautiful vision, only as with a light gauzy veil breathed over it. The perfumes of spring-side fill the atmosphere, fields of rape-seed, beans, lupines, vetches, and cotton trees lie around us all in bloom; acacia shrubs, interwoven with lilac and blue colored parasites, surround the water-wheels by which the field is irrigated, or flourish on the banks of the river. The balsamic, refreshing fragrance is like the breath of spring in our fields and woods, during the fairest season of the year. Wild doves are cradled upon the palm branches, or cooing and coquetting among the bushes.—Waterfowl sit in clusters upon the sand banks, here some marble white, there others raven black, chirping out their monotonous evening song, which they seem to have learned from the uniform plashing of the river by which they dwell. Sometimes a large heron floats over the stream, and, now and then, the pelican, with heavy flapping wings, dives after a fish. When the sun is down and the evening glow is faded, another softer radiance arises in the south, to clothe the pale mountains again with rosy tints. Meanwhile the stars have arisen, Venus fairest of all, Orion ascends over the Arabian hills, then, later, arises Canopus, which you never see at home. We float down as if between two heavens. The silver flood of the Nile is a firmament full of softly shining tremulous stars, while those above, large and steady, look out like angels' eyes and have nothing of that glimmering, as if they trembled with cold, which you see in your clear winter nights. On the banks of the river life is stirring. Fires are burning in the villages, and the hearths are before the doorways of the huts. Flocks of bleating sheep and goats are driven homewards; dogs barking, asses braying, and children shouting swell the concert. Men are singing, keeping time with action as they fill their well buckets from the Nile, and empty them into the troughs which convey the water. Solitary songs from those returning singly from the fields, loud conversations and calls are heard far and wide.—The Arabs call to each other from boat to boat or across the river—I might almost say from village to village, so conversational are these people; and always in a tone that sounds to me like a threatening cry. In a lonely barge one is beating the time by striking the *darabukah*, the dull tones of which reminded me of the guitar. At last all is still, and coolness comes over the water. Then we return to drink tea in the cabin.

### THE WIFE OF LAFAYETTE.

Extract from a letter written by Lafayette, in the year 1808, after the death of his wife, to M. Laton Mabourg, translated from one of the last Memoirs of Lafayette, lately published in France:

'During thirty-four years of a union in which her tenderness, her goodness, her elevation, the generosity of her soul, charmed, embelished, did honor to my life, I was so accustomed to all that she was to me, that I did not distinguish her from my own existence. She was fifteen years old, and I was sixteen when her heart amalgamated itself with all which could interest me. I thought I loved her, that I could not do without her, but it was only when I had lost her, that I was able to discover what remained to me, for the close of a life which had been so diversified, and for which nevertheless there remains no longer either happiness or even content. Though she was attached to me, I may say so, by the most passionate sentiment, I never perceived in her the lightest shade of authoritativeness (*d'exigence*) or discontent; never anything which did not leave me the entire freedom in all my undertakings. And if I go back to the days of our youth, I find in her traits of an unexampled delicacy and generosity. You saw her, sociated, heart and soul, in all my sentiments, my political wishes, enjoying everything which might confer honor on me; still more, as she would say, what made me wholly known, and more than all glorying in those occasions when she saw me sacrifice glory to a sentiment of goodness. Her aunt, Madame Tesse, said to me yesterday, 'I never could have imagined that one could be such a fanatic for your opinions, and yet so free from party spirit.' Indeed her attachment to our doctrines never for a moment abated her indulgence, her compassion, her good will for persons of another party. She was never soured by the violent hatred of which I was the object, the ill treatment and injurious conduct toward me, were regarded by her as follies indifferent to her, from the point from which she looked at them, and where her good opinion chose to place me.

Here was a most entire devotion. I may say that during thirty-four years, I never suffered for a moment the shadow of a restraint, that all her habits were, without affection, subordinate to my convenience, that, I had the satisfaction to see my most sceptical friends as constantly received, as well beloved, as much esteemed, and their virtues as completely acknowledged as if there had been no difference of religious opinion, that she never expressed any other sentiment than that of hope, that in continuing to reflect, with the uprightness of heart which she knew belonged to me, I should finally be convinced. It was with this feeling she left me her last regards, begging me to read for the love of her some books, which I shall certainly examine again with new interest, and calling her religion, to make me love it better, perfect freedom. She often expressed to me the thought that she should go to Heaven, and dare I add that this idea was not sufficient to reconcile her to quitting me. She often said to me, life is short, full of trouble, may we meet again in God. May we pass eternity together. She wished me, she wished us all the peace of the Lord. Sometimes she was heard praying in her bed. One of her last nights there was something celestial in the manner in which she recited twice in succession, with a firm voice, a passage of scripture applicable to her situation, the same passage which she recited to her daughter on perceiving the spires of Olmutz.—Shall I speak to you of the pleasure, ever renewed, which an entire confidence in her gave me, which was never exacted, which was justified by a discretion proof against all things, by an admirable understanding of all my feelings, my wants, and the wishes of my heart. All this was mingled with a sentiment so tender, and opinion so exalted, a worship, if I dared so speak, so sweet and flattering, more especially gratifying, as coming from the most perfectly natural and sincere person who ever lived."

### ITALY—STATISTICS OF ROME.

I have lately seen the statistical tables of the population of Rome for the year 1842, signed by Monsignore Zucchia, the present able governor, which, under various points of view, deserve attention. The following is a summary:

| Families. | Individuals. | Sex. | Country. |
|---|---|---|---|
| 88,449 | 167,121 | 88,412 males. 78,679 females. | 151,424 Rom. 15,697 for. |

| | |
|---|---|
| Cardinals, | 30 |
| Archbishops and bishops, | 21 |
| Prelates, | 125 |
| Secular clergy, | 1,624 |
| Monks, | 2,649 |
| Nuns, | 1,550 |
| Nobles and proprietors, | 2,653 |
| Professors of science and literature, | 2,158 |
| Those who profess the fine arts, | 1,552 |
| Physicians, | 213 |
| Surgeons, | 183 |
| Druggists, | 71 |
| Assistants to druggists, | 113 |
| Midwives, | 62 |
| Masters of public schools, | 302 |
| Public employers and pensioners, | 3,733 |
| Private employers and pensioners, | 2,622 |
| Shopkeepers and tradesmen, | 37,202 |
| Servants, | 12,128 |
| Laborers and workpeople in the different suburbs, | 15,158 |
| Laborers on public works, and beggars, | 1,913 |
| Youths and individuals of both sexes without any fixed condition, | 81,230 |
| Individuals comprising the military force, and those who are so confined in prison, are not enumerated. | |
| Births—Males, | 2,110 |
| " Females, | 1,933 |
| Deaths—Males, | 1,809 |
| " Females, | 1,779 |
| Marriages, | 1,313 |
| Proportion of births to the population, | 1 in 41 |
| " deaths " " | 1 in 47 |
| " marriages " " | 1 in 27 |

Thus we find that upwards of 3000 individuals are devoted to the cultivation of literature and the fine arts. Those who are engaged in public works, and beggars, are estimated at 1913, under which head cannot be included the swarms of mendicants who infest every street and alley of Rome, but those merely who are licensed by government, and who may be always discovered by a label they wear around their necks. Another remarkable item is 81,230 individuals who cannot be said to have any settled condition: not that they are courtiers or nobles, but that they have no certain means of subsistence—a state of things, even after making every deduction for youth, perilous to the good order of society. Of those who are in religious orders, we have 6129. The excess of males may here be explained in some measure by the number of clergy, and that so large a number of foreigners are constantly domiciled at Rome, amounting to 15,697, who are in a large proportion young men pursuing their studies. The population for some years has been on the decrease; in the year 1842 it had increased by 455. [Correspondent of the Athenæum.

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PRESIDENT BASCOM'S REVIEW AND SLAVERY. We have read this review carefully and painfully. As a chronicler of the times, we would be doing him injustice to pass, with seeming indifference, this work, lying right across our path, so deeply mixed up with the engrossing political movements of this and all countries. Yet we must let this cup pass from us; we venture to call Mr. Bascom our personal friend; we regard him as a man of large soul, but the *victim of a false position*; if we are right, no reproaches are needed; if wrong, it would be in vain. We confess that we have, in spite of our attempt at neutrality, ever felt a softness about the heart when we are thrown in company with Methodists. When we have seen, in some of our mountain excursions, one of these self-denying men, on a salary of one hundred dollars a year, facing the rain and chill blasts of coming winter, alone among the bleak hills, with his Bible, searching out the remote occupant of some rude hovel on a deep ravine or the mountain side, carrying, with a confiding and sympathizing spirit, the hopes and the consolations of the gospel to the humble and the afflicted, without hope of earthly reward, we have said to ourself, this is indeed a son of God; with him we will share our hearth and board, to the last fagot and crust of bread; whilst the millionaire, feeding on the flocks of cities, has never failed to excite our instinctive sense of beware!—These Methodists are strong and true-hearted men, said we; and if any man shall open up a way whereby slavery shall be attacked even unto death, without conflict with civil power—which is not the part of Christians to resist, except by the saving influences of the gospel—these will be his friends, and strengthen his hands in the unequal contest. This may have been a gleam of boyish enthusiasm—a passing reverie—yet we have cherished it long and fondly; if it be a delusion, time will dispel it soon enough.

CREAM FREEZERS.
JOHNSON'S PATENT.
The above is the invention of a Southern lady, and just the thing for family use. For sale at WATERMAN'S Kitchen Furnishing Rooms, Nos 85 Cornhill, 73 Court, and 6 Brattle sts.
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TENTH THOUSAND. What is Unitarianism? or a Statement of the Views of Unitarian Congregationalists of the United States, with some Historical and Statistical Notices of the denomination. By Alvan Lamson, D.D. Printed for the American Unitarian Association; price three cents.
For sale by JAMES MUNROE & CO., 2 School street, up stairs. je21

THE CHILD'S FIRST BOOK OF THOUGHT; designed to call out the Powers of Observation, Comparison, and Reflection in Children.
Published and for sale by S. G. SIMPKINS, 21 Tremont Row. je21

$4 FOR CHANNING'S WORKS. New edition of the Works of Rev Dr Channing, in 6v large 12mo, price $4.
Published and for sale by JAMES MUNROE & CO., 2 School st., up stairs, directly opposite our ate stand. je14

THE OREGON QUESTION. New supply of Sturgis's Lecture containing the material facts in relation to the conflicting claims to this territory, with a map, price 25 cents. Also, Farnham's History of Oregon, with map, 25 cents. Received at JORDAN & CO'S, 121 Washington st.
*,* Every citizen is here enabled, at a trifling cost, to see the true merits of this controversy, 'for peace or war.' m17

MATTRESSES! MATTRESSES!! A small lot of sorted So. American curled hair for extra Mattresses, superior to any in the city. For sale at the Store for the Blind, 152 Washington street.
my10 3is

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
*No. 12 Franklin Street, Boston.*

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

| | |
|---|---|
| Phineas Capen, Esq. Probate Office, | Boston. |
| Nathaniel Rogers, Marlboro' Hotel, | " |
| George G. Smith, 186 Washington street, | " |
| John N. Bradley, 16 State street, | " |
| L. A. Huntington, 76 Washington street, | " |
| Samuel H. Gregory, 25 Court street, | " |
| A. Ball, M. D., 34 Tremont Row, | " |
| J. Tucker, M. D., 4 Hamilton place, | " |
| E. G. Tucker, M. D., 4 Hamilton place, | " |
| Daniel Mann, M. D., 20 Washington street, | Salem. |
| Kimball & Butterfield, Editors of the Essex County Whig, | 9 North Common street, Lynn. |
| S. Newman, Esq, | Newburyport. |
| Philip Cushing, | " |

my25

NEW ENGLAND TRUSS MANUFACTORY. The subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No 305 Washington street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons, for the last five years. All may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call upon him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.

J. F. F. manufactures as many as twenty different kinds similar to those that the late Mr John Beath, of this city, formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with the spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large proportion produce a perfect cure—they can be worn day and night, improved hinge and pivot Truss; umbifical spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses, for Polapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety.

Mr Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, knee caps, and back boards, are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have, if his does not suit them; after a fair trial they can exchange for any of them;—Dr Hull's, Read's spiral Truss, Rundell's do, Salmon's ball and socket, Sherman's patent, French do, Marsh's improved Truss, Bateman's double and single do, Stone's Trusses. Also, Trusses for children of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs Foster, at the above place. Mrs F. has been engaged in the above business for ten years.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

[Certificate from Dr Robbins.]

Since the death of Mr John Beath I have used, in preference to all other Trusses, those made by Mr J. F. Foster of Boston. B. G. ROBBINS, M.D.
Roxbury, 1843.
ap9 JAMES FREDERICK FOSTER.

BOOTS AND SHOES! *Spring and Summer Styles.* THEO. H. BELL, 155 Washington street, opposite the Old South Church, Boston, would respectfully inform his friends and the public in general that he is now receiving from the manufacturers a full supply of Spring and Summer styles of Boots and Shoes, consisting in part of Ladies' black, bronze, light and green Gaiter Boots; black, bronze, green and light Village Lace Shoes; kid and Morocco Ties, &c. &c. Gents calf, sewed and peg'd Boots; sewed and peg'd calf Shoes, &c. &c.; Boys', Misses and Childrens' Shoes of various styles and qualities, at reasonable prices.

T. H. B. has entered into an arrangement with one of the best manufacturers in the country to manufacture for him any style of Shoes worn, so that any article sold shall be made of the best materials and work, and warranted to give satisfaction. 3mis mh29

NOTICE. JAMES MUNROE & CO. have removed for the present, to the Room over Messrs. Ticknor & Co., corner of Washington and School sts. —entrance on School st.

☞ The Rev Mr Briggs, the Secretary of the American Unitarian Association, may also be found at the same place. je7

UNITARIAN TRACT, No 213. Grounds for rejecting the Texts of the three Heavenly Witnesses; 1 John, v 7, with concessions of Trinitarians upon the same, by Rev Frederick A. Farley. Printed for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School st. my17

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Dr. Rufus E. Dixon,
SURGEON DENTIST,
*NO. 7 WINTER STREET.*
mh29 tf

LETTER PAPER. A good supply of Letter Paper for $1,50, $2 and $3 per ream, received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. m24

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

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| Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo, | 3,50 |
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| Sparks's Collection of Essays and Tracts, 6 v, 12mo, | 6,00 |
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Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*,* A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
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PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good